

Light of Truth

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MISS MAGGIE GAULE.

An Exponent of the
Philosophy of Life.

SOME PERSONAL EXPERIENCES

— IN THE —

INVESTIGATION OF PSYCHICAL PHENOMENA.

BY B. O. FLOWER.

NUMBER 3.

Remarkable Psychic Phenomena of a Test Character.

Some of the most interesting phenomena I have witnessed in my psychical investigations have occurred with psychics who are known as test mediums. One psychic in particular, who was a fine, honest and sincere man, gave some very remarkable demonstrations of supernormal power. I went to see him by accident. A skeptical friend had attended a seance given by him one Sunday evening, and had been astonished and mystified at the tests he had given her, especially as she had come from another state and was a stranger in Boston. I determined to attend his next seance.

It was opened by a simple prayer, after which the psychic seemed to enter a deep trance condition and to awake another personality. During the evening he impersonated many spirits who purported to be present, with messages to loved ones whom they had left behind. For some time I was an interested observer of these impersonations. In rapid succession names were given, characteristics described, accounts of their lives, their occupations when they were in life, how they died, tricks of speech and little details which were well known to the friends addressed.

Each spirit thus described or represented was recognized by some present, but as I knew none of them the impersonations, though interesting, possessed no evidential value for me.

Finally the psychic said, "There is a spirit here who passed out with consumption of the lungs. She comes to you," he said, leaving his seat and approaching me. "She says Charlie is very sick," and touching the base of his brain, the psychic exclaimed, "O my God, what pain there is here! He came very near passing out this afternoon and is very ill tonight. Now the person whom this spirit calls 'Charlie,' continued the psychic, "is shown to me as a person of full habit. He is not at home. He has gone on a journey, and you will find out what I have said is true. The spirit which comes," added the psychic, "was when in earth life, very near to this gentleman she calls 'Charlie.' I should say she was his wife—yes, she was his wife. She says she comes to warn him that he must not overtax his brain as he has been doing, and he must be more careful of his nervous system. There is danger of paralysis if he is not more careful. The spirit gives the name of Ella, and says she is deeply interested in Charlie's condition."

"When shall I probably hear of Charlie's condition?" I asked.

"Tomorrow morning," came the prompt reply.

These facts are condensed from notes I made on my return from this seance. As to the partial accuracy of the statements there could be no doubt. Thus, for example, the gentleman referred to had left for the west the previous week. He was a person corresponding precisely to the description given, and the name mentioned by the psychic as that of the spirit communicating was the name of the gentleman's first wife, who had died

of consumption of the lungs some years before in one of the western states. And, most interesting of all, Charley was the name always used by the wife and her family, although that is not his first name, and so far as I know all his friends, excepting this wife and her family, who were sufficiently well acquainted to call him by his given name, used his first name.

These facts, though very interesting, might have been accounted for on the theory of thought transference or mind reading, as they were well known to me, but the rest of the communication could not of course be explained in this way, as I was in total ignorance of its truth or falsity.

I will here state that I was intimately connected in business relations with the gentleman in question, and both he and I were total strangers to the psychic.

Next day came the verification of the statement of the night before. I received a dispatch from the western city where my friend was staying, stating that he had had a sudden spell of illness, that friends had been greatly alarmed on the preceding day, but that he was better when the dispatch was sent. Later I received a letter from this gentleman describing in detail how ill he had been, how much he had suffered at base of brain, adding that he was then experiencing a pricking sensation and numbness of the limbs which was causing him some uneasiness, as he felt somewhat afraid he might have a shock of paralysis.

Now note, I thus received a positive confirmation of four facts stated by the psychic. 1. This gentleman had had the sudden and severe spell of sickness a few hours before I was informed of it by the psychic. 2. The friends present believed him to be dying. 3. I received a general report of the facts next morning. 4. The paralytic symptoms mentioned were reported to me by the gentleman before he had received any word from me.

At a subsequent seance a lady friend was addressed by the psychic. "A spirit comes to you, lady, holding in her hand a lily." Next followed a minute description of a relative named Lilly who had passed from life in another state.

"And here is a little child," he continued, "who passed out with croup. She says it was a pity she could not go to the party. She was never able to wear that pretty dress you were making for her for that party."

The child was a little niece of my friend's, and was having a very pretty dress made for a party to which she had been invited, when she was suddenly taken down with croup and died.

A second personal experience of a somewhat extraordinary character occurred at another time. The psychic said: "There is a spirit here who gives the name of Mollie G— and who greatly desires to send a message to her loved ones. They live in the west."

"Yes," continued he, "I am carried out west. I am taken into a church—into a choir. I am singing. My head, which has been paining me, grows much worse. All becomes confusion in my mind. Everything grows dark. I lose consciousness. I am carried

home. A physician is summoned from a distance, but I pass out."

These words were spoken in a peculiar manner, much as one might speak whose eyes were riveted on a far-away object, and who is being pilled with questions.

Suddenly the psychic changed his tone and exclaimed, "This young lady suffered greatly from congestion at the base of the brain. She was taken ill in a church while she was singing. She wished her parents, husband and friends to know that she is alive and near to them, and she does not want them to grieve for her. She gives the name of Mollie G— (giving each full name)."

He asked if any one recognized the name. No one spoke. He added, "She says some one is present who knew her quite well." Still no one spoke. Then, after a pause, the psychic slowly pronounced "Mollie C— G—," three names, the middle one not having been mentioned before. The instant the second name was mentioned I recognized the person and called to mind such of the facts as I had knowledge of.

"I recognize the name," I said, "though I did not until you pronounced the second name, as I knew the young lady when she was Miss C—." The psychic then urged that the message be sent to the parents. The facts in the case were as follows: The young lady in question was a cousin of a sister-in-law of mine and had visited Boston as a guest of a brother a few years before. During her visit I had become well acquainted with her, but after leaving for her western home she had passed out of my life. She had married a gentleman by the name of G—. Some time later she had been taken suddenly ill in a church exactly as described by the psychic. She had been carried to her home, where medical aid was summoned from a neighboring city, but all to no purpose, as she died in a few days. The details of her illness were unknown to me, and although I had heard of her marrying a Mr. G— it had entirely slipped my memory, so that not until her maiden name was given did it flash over my mind that the message was intended for me.

On one occasion, just before the psychic opened his Sunday evening seance a famous actress and her maid came into the room. I knew the lady, having become acquainted with her in New York some years previous. During the evening the psychic said, addressing the actress: "A child comes to you, lady; he is carried in the arms of an elderly gentleman."

Here followed a somewhat detailed description of an elderly gentleman, which the actress said was a perfect characterization of her father. The child said, "Oh, mamma, I am Tommy" I think Tommy was the name given, but am not certain.

For about five minutes the psychic talked to this lady, and then, turning quickly around he said to her maid: "You do not believe in spirits returning."

"No," she said, in a rather contemptuous tone, "I have never taken any stock in it, but there are many things about these seances which I can not explain."

"Well, lady," he said very slowly, "let me tell you something. You lost a brother once."

"Yes," she replied, "and so have a great many other persons."

"His name was C—." She nodded.

"He died a long way off—across the ocean. Your father is living, but he is a long way from here."

"Yes. Is he where my brother died?"

"Oh, no, he is in the west."

"That is true."

"Now, lady, either you or your father have a little tintype picture of your brother."

"My father has such a picture, but I have none."

"Very well. A corner has been bent over and then been straightened, but it has left a crease in it."

"That is not true," she quickly replied, "the picture is perfect."

"Lady, you are mistaken, this picture is shown to me distinctly, and there is the bent line as I described. But perhaps it has been so marked since you saw it."

Then in a moment he said: "You will see your father before many weeks."

"I expect to," she replied.

"Well," he said, "ask to see the picture, and when you see the place where it has been bent think of this seance. It will prove a test to you." Then, turning to others, he continued his descriptions and impersonations.

This psychic, as I have before observed, was a high minded and sincere gentleman. He passed away about two years ago, after having lived a simple and fine life, using his gifts for the cause of truth, and, so far as I was able to learn, never abusing them. Had he been mercenary he might have become rich in money, but he chose to live in a plain way, giving to the world the benefit of his gifts in a quiet and unostentatious manner.

I have here cited two cases of many personal experiences which I have witnessed, these being especially remarkable and, to my mind, of great value.

It is a subject for regret that so large a per cent. of psychics do not seem to be able to give a clear cut description of the things that come to them, as a rule. At least such has been my experience. Their messages are vague or tentative, often so much so as to be of little use to one who is searching for facts which have the value of evidence, and which cannot be explained on the hypothesis of thought transference.

It is to be hoped that psychics and investigators will realize the importance of the work which is needed in the way of collecting substantial and incontrovertible data, and also that they may appreciate the importance of proceeding in a careful, critical, but sympathetic and truth-seeking spirit. All should remember that the questions involved in this great problem are of the most vital importance to the very life of civilization, and also that the vast majority of our fellow men can best be awakened to the verity of psychic phenomena to such a degree that they will bid adieu to prejudice and investigate for themselves by the multiplication of psychical data observed by investigators who enjoy the confidence of those who know them.

MEDIUMSHIP.

Mediumship is the effect of spiritualization of one or more of the physical senses; as clairvoyance is the spiritualization of sight. This spiritualization may be an effect of growth, education or abnegation. In the first instance it manifests uncalled for or unsought—often born with the owner. In the second education or study may hasten the spiritualization of the senses and surprise the student. In the third it is forced by estheticism—denying oneself physical enjoyments or pleasures after the mode of the Hindoos. But the latter is not to be commended beyond natural abstinence or temperance. Thus it is within reach of all who desire it very much.

Too much individualism in a cause overshadows its philosophy. It is like standing in our own light.

DAVIS AND THE DISCOVERY OF NEPTUNE.

Editor of Light of Truth: One of your correspondents writes that he has read that A. J. Davis was able by means of his clairvoyant powers, "to tell the exact position of the planet Neptune several weeks before the same discovery was made by Adams and Leverrier."

Since Mr. Davis, to whom you referred the question, declines to state whether he did or did not make such a discovery, and since the belief among Spiritualists is quite common that he did, I submit the following facts:

Neptune was discovered by Galle at Berlin, Sept. 23, 1846. For many years the orbit of Uranus had occasioned perplexity to astronomers. Alexis Bouvard, the Swiss astronomer, who lived from 1767 to 1843, argued that there must be some planet exterior to Uranus to cause the irregularities in its orbit. From 1841 Adams was giving attention to the subject. In 1845 he communicated to the astronomer royal the results of his calculations in regard to the disturbing planet. In 1846 Leverrier published three papers on the subject, and told the astronomers in what direction to look for the hypothetical planet. The third paper appeared in August. Sept. 23d Galle discovered Neptune, only one degree from the place which the wonderful calculations of Leverrier had enabled him to indicate.

Now the question is, is there any passage in the writings of Mr. Davis which shows that the position of Neptune was discovered by him before it was seen by Galle (Sept. 23, 1846)? I am sure that the editor of the Light of Truth would be glad to reproduce such a passage if it can be found. Of the existence of the eighth planet astronomers were confident for years prior to 1846, and at that time the subject was one of current discussion.

The discourses delivered in New York city in 1846 and published under the title "Nature: Her Divine Revelations," in 1847, are very remarkable productions, because they were, when they were uttered fifty years ago, far beyond the known ability and education of Mr. Davis, then scarcely twenty years of age, but I know nothing in any of the lectures which constitute this book of nearly 800 pages that warrants the claim so often made that Mr. Davis preceded astronomy in discovering and locating Neptune. It is wonderful enough that a mere boy, destitute even of ordinary education, half a century ago spoke these discourses, without fictitious and unfounded assertions regarding them. The Revelations contain much truth and not a little error in regard to what is now known, and many statements (such as those about Mars and Jupiter) which can not be verified. I read the work when I was a young man, I have looked through it since, and am not able to recall any information which it contains on astronomical, geological or other subjects of physical science which was not known when the book was published. But how did the illiterate youth obtain so much knowledge and command such language without acquaintance with books or association with men familiar with the subjects of his lectures? False claims such as I have noticed only divert attention from this question.

The same question may be asked in regard to Hudson Tuttle's "Arcana of Nature," written when he was a boy, without education or access to books, yet fully up to the most advanced thought of the time in which it was written, and showing large knowledge of science. How did Tuttle obtain his knowledge? ~~Of~~ psychologies ignore

instead of explaining this class of facts.
B. F. UNDERWOOD.

To the Editor: In a recent issue of Light of Truth G. W. Harper desires information whether A. J. Davis clairvoyantly knew the position of the planet Neptune before the discovery of it by Adams and Leverrier.

Perhaps pages 161-165 of A. J. Davis' "Principles of Nature—Her Divine Revelations," may supply the clues he is seeking for, and further hints may be found in Davis' "Magic Staff," pages 321-322.
ALFRED E. GILES.

ARISEN!

(James G. Clark.)

Gone! from the seen to the unseen—James G. Clark, poet, philosopher, prophet—the peer of any who have sung or said! It is fitting that one who knew him long and well should note his passing and proclaim his worth.

Clark was nothing if he was not as noble as he was natural. Those who enjoyed his friendship and sunned themselves in the salubrious song-side of the people's poet, have been rendered richer and wiser that he has lived. For years the writer of this knew him intimately and studied him well. He was one of those who disappoint, at first acquaintance, but grow upon the understanding, and the heart, as the days and years go by.

Artless as a child, inspirational as an Aeolian harp, retiring as the sensitive plant, his soul was turned to the sorrows and the hopes of the race. I think of him now as some sturdy tree, standing alone upon a lofty plateau, or as a magnificent snow-capped mountain, sharpening the horizon of the world. There is something pathetic in the picture of this sweet singer of a hundred songs, as he breathed his music and his mind into the myriad ways of human life and reaped so little in return.

Born amid the bleak hills of northern New York, it was eminently fitting that he should "fall out with life" in the sunny clime of California. Where have not his footsteps wandered in the years that lie between? And who has not read and loved him, wherever it is a joy to feel and think? Many are they who will mourn his going, and repeat, with tender pathos, in the twilight:

"Leona, the hours draw nigh,
The hours I've awaited so long,
For the angel to open a door in the sky,
That my spirit may break from its prison and try
Its voice in an infinite song."
Or gazing upon the billows of the restless ocean, near
Which his spirit took its flight, they will softly murmur:
"There's a land far away, mid the stars, we are told,
Where they know not the sorrows of time;
Where the pure waters wander through valleys of gold,
And life is a treasure sublime."

As we call up, from memory, these soul melodies of his, it seems a little hard to reconcile ourselves to his departure, just at the time when it appears as if the "industrial image" of the Great Destroyer, plutocracy, is about to be shattered into fragments, as so graphically portrayed by him in the August Arena of 1893.

"Oh, the towers of Babylon are strong,
And their dungeons damp and deep;
And the rich rejoice in the reign of wrong,
And the princes join in the reveller's song,
While the tollers work and weep.

But the river that rolls in Mammon's pride,
Shall the people's servant be,
By the tollers' will shall be turned aside,
And the channel surge with a grander tide,
Than the pulse of the Persian sea."

The great co-operative movement claims him as its own, whether living or "dead."

Brave warriors for the noblest truth,
Immortal band of future days,
Dear comrade of my early youth,
I twine for thee, these autumn days,
May that new land, of which you sang,
Be tender to your time-tossed feet;
Its shores with praises surely rang
To welcome one with life so sweet;
Above the storms of tide and time,
Beyond the skies of din and doubt
I sense thy spirit's state sublime,
The hosts of darkness put to rout.
I know thy heart has met its kin,
Where life is far more kind than here;
The problem of the soul and sin,
For thee is solved without a tear.
Bid thou to earthly cares adieu,
Thy great heart fetterless and free!
Thy life was ever grand and true,
And death is gain to such as thee."
Oct. 16, 1897. MRS. H. S. LAKE.



EVA PAYNE HOPKINS.

Mrs. Hopkins is a worker in the west—her home being in Owosso, Mich. She is a fine inspirational speaker, and has done much for organization both in and out of her state. She has a goodly following and is generally successful in her ministrations. She may be addressed for engagements at 421 Exchange st., E.

PROF. JOS. RODES BUCHANAN.

Appropos of the forthcoming second volume of "Primitive Christianity," a word from B. O. Flower on the great life work of this grand old veteran will not be out of place. Mr. Flower says:

Probably no philosopher of our time, certainly no thinker of the New World has done so much for the advancement of psychic science as Professor Joseph Rhodes Buchanan. He has not only accomplished a valuable work in his discovery of psychometry, a great psychic fact which the leading and most advanced psychologists of Europe have accepted, but in his great work on Therapeutic Sarcognomy he has demonstrated the intimate relationship of body, brain and soul in their relations to life, so as to throw a flood of light on subjects of incalculable importance to physicians and all who have the care of the sick. Few men have done so much for the rational treatment of disease on broad scientific lines, in which the finer forces of nature play no inconsiderable part toward restoring the sick, as this great savant of the New World. But perhaps the work which has accomplished the greatest good in his masterly volume

entitled "The New Education," in which he outlines the importance of ethical culture and industrial training going hand in hand with mental training. This profound and yet eminently practical work has been an inspiration and guide to those teachers who have sought to lift education out of the old ruts of dogmatic scholasticism.

Professor Buchanan believes in the central truths of modern Spiritualism as firmly as do Dr. Alfred Russell Wallace, Professor Crookes, Camille Flammarion and many others of the profoundest philosophers, the most critical investigators, and the closest reasoners of our age.

Some years ago he received a message purporting to come from the Apostle John, and written in his presence by an invisible power, in which he was promised the aid of St. John and others in preparing a great work that should establish the true Spiritual faith and give the world the true history of the early church, and which should point out the various forgeries or additions which have been added by a self-interested priesthood to the original books of the New Testament, and which make the teachings of Jesus, as well as those of Paul and other writers of the New Testament, contradictory, and often entirely out of alignment with the life of Jesus, no less than the great truths so nobly enunciated in the Sermon on the Mount. Professor Buchanan at that time had written 10,000 pages in a work of great importance entitled "The New World of Science," and intended to prove a comprehensive review of the most important achievements in science during recent years. This he laid aside for the time in order to carry out the work assigned him, and as a result he has published the first of two volumes entitled "Primitive Christianity."

Thousands of readers who have never believed in Spiritualism will read the rendering of the Gospel of St. John, as here given with a feeling of satisfaction not experienced in perusing the old version. In this volume there is a short and vivid presentation of the divine love, the beauty of thought and loftiness of spirit of Jesus, which is clearly presented by his disciples. In the character of God we see no trace of a vengeful despot. He is from first to last the loving father, the God whose power sustains all life, but whose nature is beyond the comprehension of man. This volume is a most remarkable production.

I hope shortly to review Professor Buchanan's remarkable new work on "Primitive Christianity."

PURE THOUGHTS MAKE PURE BLOOD.

All unpleasant emotions have an adverse action on the blood. Anger, hate, malice, etc., so poison the blood that it cannot give the desired nourishment to the body. It is not the food we eat, but the thoughts we think that produce impure blood. "Not that which goeth into the mouth defileth a man," but out of the mind proceed evil thoughts, which defile the blood. Keep the thoughts pure and the blood will be correspondingly pure. Control all unreal, emotional conditions through the higher understanding. Digest that which is essential to your highest welfare, and the mental digestion will become physical; the food eaten will digest thoroughly, become assimilated, converted into blood and serve to nourish and strengthen the body. A pure, unselfish mental and moral life purifies the physical life. Strong thoughts make strong bodies.—C. B. Patterson.

CORRESPONDENCE

NEWS NOTES.

F. N. Foster is still in Chicago. Clara Field Conant is in Boston. Kincaid, Kan., has Mrs. Mary J. Bonney.

The Spiritual Advocate of Cincinnati has suspended.

Mrs. Maggie Waite has been called to Philadelphia.

Mrs. Julia E. Davis speaks at Waltham, Mass., tomorrow.

Fall River, Mass., had Dr. George A. Fuller last Sunday.

Prof. N. H. Eddy has located at 283 7th st., Buffalo, N. Y.

Thos. Dixon is one of the leading workers at Homestead.

James R. Little of Oakland, Cal., is on a visit to Lincoln, Neb.

E. W. Sprague is in Rochester, Ind. He is there for November.

New Orleans is being administered to by Prof. Silas W. Edmunds.

F. Schlegelmilch of Bluffton, S. C., has gone to St. Michaels, Alaska.

The First association of Philadelphia meets at Warner Music hall.

Ashley, O., has organized. Dr. Shermerhorn lectured on the occasion.

Julius F. Smith is becoming an interested worker at Deweyville, O.

The Massachusetts State association meets at Newburyport on the 16th.

Prof. Carlisle Peterselia has located at 344 S. Hill st., Los Angeles, Cal.

Dr. Geo. A. Fuller addresses the Boston Spiritual Temple on the 14th.

Mrs. H. T. Brigham contemplates another visit to England in the spring.

Prof. W. M. Lockwood is in Norwich, Conn., located at 21 Fairmont street.

Mrs. Carrie P. Pratt has gone to Lake Helen, Fla., in company with Mrs. Huff.

Moses Hull may be addressed at 248 N. Division st., Buffalo, N. Y., during November.

Huntington and Logansport, Ind., will have Mrs. Frances Ruddick during November.

Fort Worth, Texas, has an earnest and conscientious worker in Miss Jennie Hurlbut.

Mrs. Florence White of Boston is located at the Evans House, 175 Tremont street.

Dr. L. Schlesinger has returned to San Francisco. He is now at home—534 Page street.

The Mexican minister is a frequent attendant on Spiritual meetings at Washington, D. C.

Mrs. Carrie A. Nick, trance and test medium, has located at 603 Grand ave., Flat 1, Milwaukee, Wis.

The Berkeley Hall society, Boston, has Mrs. Sarah A. Byrnes tomorrow as speaker and medium.

Quester Vitae, our foreign correspondent, has gone to the Levant and Egypt on a three months' tour.

Frank P. Gleason is holding spiritual seances in Hillsboro, N. H., and other towns in that section of the state.

Henry Orsay of Austin, Tex., is one of the missionary workers in his section of whom the cause can be grateful.

The Ladies' Aid connected with the Washington association will hold a bazar at Masonic Temple in December.

A series of Spiritual meetings began last Sunday at Unity temple, Barre, Vt. The speaker was Rev. Mr. Coleman.

Mr. and Mrs. H. D. Barrett are at home to their friends at 153 West Congress street, Boston, on Monday evenings.

Mrs. Dr. Spencer of Cincinnati, who has been ill at San Diego, Cal., for some time, is reported to be convalescent.

The new home of Mr. and Mrs. Lillie in San Francisco is at 2119 Leavenworth street, a flat with an ocean view.

Eddy, New Mexico, is being canvassed with good results. There is hope of establishing a psychic class there.

The young people of the First association of Washington have a lively Parliamentary club and are organizing a choir.

A vote of thanks was extended to Mrs. Helen Stuart Richings at Stoneham, Mass., for gratifying Spiritual services.

Dr. F. Shermerhorn lectured at Pleasantville Wednesday evening, Oct. 27th, to a fair audience of earnest investigators.

Mrs. M. Kline of Van Wert, O., is doing noble work for the cause in her section. Few can measure with her in sacrifices.

Homestead, Pa., has Thos. Wisdom of Mt. Washington as lecturer this month, and Mrs. Gillard of Fairhaven as test medium.

The Woman's Progressive union of Brooklyn were recently visited and addressed by the Hon. A. H. Dailey, ex-judge of probate.

The First society of Salem, Mass., recently dedicated a hall, which is said to be one of the handsomest among the friends.

Prof. A. Prather and wife are conducting the musical exercises at the new organization of Spiritualists in Chattanooga, Tenn.

P. L. O. A Keeler, Mrs. Hibbitts, Homer Altemus, Margaret Gaule, Mrs. Nolan and other mediums are busy at the nation's capital.

Portland, Me., has just organized a ladies' aid society, which promises good results in every way beneficial to the cause.—M. A. B.

Mrs. Cora L. V. Richmond's engagement in Washington is a success, especially large and representative are her Sunday evening audiences.

Rev. Alex Kent, Michael Gaude, Countess Wachmeister, Rev. A. J. Weaver, have all addressed large audiences in Washington recently.

A new illuminary—The Evolutionist—has appeared on our horizon. It is published by W. Wines Sargent at 1099 Bedford avenue, Brooklyn, N. Y.

The First society of Ft. Wayne, Ind., has issued a German leaflet in defense of Spiritualism. Address M. H. Wefel of Ft. Wayne, with 2c stamp enclosed for a copy.

Mrs. E. L. Turner of Montpelier, Vt., is a new speaker in the field, but has been serving the West Braintree society with marked success for the past two months.

The N. S. A. has started a campaign to open Congressional library on Sunday. Corcoran art gallery has been opened and it is thronged with people each Sunday.

W. H. Myers has just returned to Hoaglin, O., from a three months' trip to North Dakota. He is a traveling salesman, but serves the cause wherever opportunity affords.

Mrs. Folsom is in Wichita, Kan., located at 314 North Lawrence street. She has developed as a fine test medium, and has temporarily abandoned materialization. She also lectures.

Through the earnest labors of Mr. and Mrs. W. J. Workman, assisted by a few other devoted Spiritualists, Modern Spiritualism is being aroused in the little village of Pleasantville and vicinity.

C. W. Stewart of Springdale, Ark., has resumed the lecture field. He may

engage with the society at Springfield, Mo. Mr. Stewart is an attorney at law; has been in the field before, and is a fine inspirational speaker.

The Union of Truth of Milwaukee, Wis., will hold a meeting every Sunday afternoon at 3 o'clock at Greenfield and Sixth avenues; also in the evening at Reservoir avenue and Third street in Columbia Lodge hall. Mrs. A. Dickow will lecture and Fred S. Mehrkens give tests.

The Campbell brothers, slate writers and spirit artists, will spend the winter in St. Louis and Chicago. They start for St. Louis about Nov. 15 and will stop in Chicago for about one week on their way to St. Louis. They have many dates booked already for both cities, their permanent address is box 25, Lilly Dale, N. Y.

At the Nebraska state convention the following officers were elected: Dr. H. C. Madding of Murdock, president; G. S. Klock, Lincoln, vice president; Paul S. Gillette, Omaha, secretary; W. A. Dale, Beatrice, treasurer; W. O. Gentzke, West Point, trustee for three years; H. J. Streight of Plattsmouth holding over for another year.

Mrs. E. H. Evans passed to spirit life Oct. 16, 1897, at the home of Mrs. J. M. Curtiss, Bolivar, N. Y. She leaves four children, two sons and two daughters to mourn her loss. Mrs. Evans was a firm Spiritualist for nearly twenty years, and was always happy in the evidences she knew of the higher life. Mrs. Clara Watson of Jamestown conducted the funeral services.

Our camp work for this season is over, and we are busy again at headquarters, attending to the accumulated correspondence and psychometric readings connected with the silver chain developing circle. Shall be pleased to correspond also with societies relative to lecture engagements for the fall and winter. Address M. Mercedes Allen, 1004 W. Chase, Springfield, Mo.

The First Spiritualist church of Milwaukee has resolved "That this church hereby advise and recommend that all true Spiritualists or investigators refrain from patronizing any medium, by whatever name, who cannot furnish proper credentials as being indorsed by some reputable society."—Mrs. Carrie A. Nick was recommended to this society with two hundred signatures appended thereto.

Dr. Adah Horman (nee Sheehan) will serve the First association of Philadelphia as speaker for the month of November. Will be at Lima, O., for the Sundays of December. Week-night engagements in the vicinity of above points can be had by addressing 3217 Hewson st., Philadelphia, Pa., or Elsinore, Gate and Russell st., Cincinnati, O. The doctor has some dates open. Would like to correspond with societies.

Recent transitions: Miss S. E. Williams of Grand Rapids; Mrs. Eunice Mayo, Waltham, Mass.; Dr. Wm. Rose of Cincinnati; H. W. Prescott, Salem, Oregon; Dr. J. R. Jewett, Lyons, Mich.; Hattie B. Eagleton of Dayton, O.; Mae L. Watson, Colon, Mich.; J. R. Wilson, Delmar, O.; Mrs. E. H. Evans, Bolivar, N. Y.; Rev. Dr. W. Martin, Denver, Colo.; S. Silsbee, Austin, Ills.; Dr. E. C. Kimball, Colorado Springs, Colo.

The Philadelphia Spiritual society, which meets at Handel and Hayden's hall, has been having successful meetings, with Mrs. C. Fannie Allyn as speaker and lyceum teacher. Following are the officers elected at the annual meeting: Thos. M. Locke, president; Samuel C. Wheeler, vice; C. Hammar, second vice; Mrs. T. M. Locke, treasurer and corresponding secretary; Chas. Ge Froer, secretary; Mary R. Galloway, historian.

The First society of Salem, Mass., has the following speakers engaged

for the coming season: Mrs. Ida P. A. Whitlock, Miss Lizzie Harlow, Dr. William A. Hale, Miss Jennie K. D. Conant, Miss May S. Pepper, F. A. Wiggin, Miss Nettie Holt Harding, Mrs. Tillie U. Reynolds, Mrs. Hannah A. Baker, J. Frank Baxter, Mrs. Sarah A. Byrnes, F. H. Roscoe, Mrs. C. Fannie Allyn, James V. Kelty, Mrs. N. G. Willis, Edgar W. Emerson, Mrs. A. G. Pettingill, Mrs. Annie E. Cunningham.

Samuel Silsbee, M. D., formerly of Cincinnati and New York city, in the latter of which he was at one time president of the Spiritual Ethical society, passed to spirit life Oct. 27, 1897, at the home of his son, 410 North Central avenue, Austin, Ills. His transition came in his seventy-eighth year. The wife of his youth and life companion for fifty-seven years survives him. Services were conducted by Emma Nickerson Warne, after which his directions for cremation of his body were complied with.

Since Mrs. Prior's return from the meeting of the N. S. A. the First Spiritualists' society of Chattanooga has resumed its meetings on Sundays and Thursdays. The attendance was very large heretofore, but now it has grown to such proportions that the building will not accommodate all. Sundays Mrs. Prior devotes to lectures, and Thursdays to test seances. She has been most successful in her efforts. She left here, however, on Thursday, to fill a month's engagement in Atlanta, but to return later.

On the evening of Oct. 21st at the residence of Volney Barber, Decatur, Ills., some forty of Mrs. Field's friends assembled and surprised her by the presentation of a well filled purse to reward her in part for the work she has done for our cause since her residence of one and a half years in our midst. She is a fine trance lecturer, test and healing medium. Sister Cora M. Carpenter of Hannibal, Mo., who was visiting her many friends here, made the presentation speech. Music for the evening was furnished by the Parcell string band.

Mrs. M. S. Pepper, president of the Rhode Island association, was in Springfield, Mass., Oct. 24 and 31, and lectured and gave tests for the First Spiritualist society, giving the very best satisfaction. November 7 and 14 Harrison D. Barrett lectured here. Dr. C. W. Hidden has been engaged for Nov. 21 and 28. The Sunday lyceum and the Thursday sociables and suppers are flourishing. The Church of the Spirit resumed meetings Oct. 31 with Mrs. Carrie F. Loring as speaker. Mrs. Carrie E. S. Twing has been engaged for November.—W. M. L.

NATURE PROVIDES.

A man feels like he was in deep water and a long way from shore when he finally arrives at the conclusion that no medicine on earth can cure his particular disease. He has probably tried one after another with hope each time that the new one will do its work, but dismal failures succeed one another regularly and finally reason forces one to abandon hope from medicines.

Right at that juncture is the time to remember that nature has provided food for the sustenance of all her creatures, and if we will but use nature's food and drink properly she will come powerfully to the aid of the sick one.

All educated doctors agree that their duty is to assist nature, and that nature alone can do the healing.

Try leaving off coffee for 10 days and use the concentrated food elements in Potsum Cereal Food Coffee; mark well the effect.

When boiled full 15 minutes after boiling commences it tastes like the better grades of Java.

A cleaning up of the foul tongue and breath, brightening of the eyes, natural hunger, meals digested, and that peculiar feeling of vigor and strength which makes the man or woman go about the daily work with a feeling of pleasure and power to accomplish which makes life worth the living and the possessor a blessing to him or herself and the community at large.

Concoctions sold as "Cereal Coffee" contain injurious ingredients. Genuine packages of Potsum have red seals and the words "It makes red blood" thereon.—Adv.



SIR EDWARD ARNOLD,
Author of the "Light of Asia," who
recently married a Japanese lady.

THAT "MOUNTAIN" AND "MOUSE."

Editors Light of Truth: One or two editorial paragraphs in your paper convince me that, however truthful you may be, more light is needed in your office. From a paragraph which was published before the "fanfaronade" in Anderson, Ind., I could easily see that one "set for the defense of the truth," must look elsewhere than to the Light of Truth for sympathy.

The article on the editorial page of your issue of Oct. 30 convinces me that you have seen only "one side of the shield."

Of course I do not know your source of information, but the reports to which you have listened have been furnished by those who were more anxious to report than they were to tell the truth. Certainly no one who heard the debate would recognize as truthful the report you give. I neither saw nor heard of a riot; and if any policemen were there, they were to me invisible. If "policemen put a stop" to anything at the debate I did not know it.

It is just possible that no converts could be counted as the direct result of the debate; it was not to be expected; one does not often plant corn with the idea of reaping his harvest the same day. As a result of the debate, however, many for the first time in their lives heard from an advocate of Spiritualism what it is; some of them became intensely interested and want to hear further. The result is throngs at the Spiritualist temple; perhaps some of these are now attending seances.

Mr. Covert had challenged and blowed and blustered until he had convinced hundreds that Spiritualists were all bad people, and that they dare not meet him. The fact was this "Goliath of the armies of the Philistines" must be met, or Spiritualists in Anderson may as well "hang up their fiddle." Mr. Covert had made his friends believe that mediums are all frauds and liars, and that all who believe in them are fools; they have now learned that such is not the case; but that instead, Mr. Covert has but seen a reflection of himself in others. He will never influence one who heard that debate to believe that Spiritualists are not as good and as sensible, and that they have not as much Bible and history, to say the least, in favor of their doctrines, as others have.

Those who, up to the time of the debate, believed that the anti-Spiritualists were truthful men, and knew what they were talking about, can never again be led by Mr. Covert or others of his ilk.

Again, it was not a debate between Mr. Covert and Spiritualism; he was put forward by the Association of anti-Spiritualists; it was therefore a contest between two great armies. The indorsement which they gave him is now withdrawn. Hereafter when he

presents himself as a champion of anti-Spiritualism, Spiritualists have nothing to do but to tell him that the association which he helped to form and of which he was the treasurer has cast him out of its ranks.

As a result of this debate Spiritualism stands higher and anti-Spiritualism lower than ever before. If all this results in my taking the anathemas of the Light of Truth, I would prefer to endure that rather than to have failed to do my duty by holding this discussion. If I could calmly take Mr. Covert's insults, I have, under those insults, grown in grace, so that I can endure the cold shoulder and the "I told you so" of the Light of Truth.

I wonder if it ever occurred to the Light of Truth that its arguments against debates would be quite as potent against holding meetings of any kind. Yours for the cause,

MOSES HULL.

[We are always looking for more light, and as Brother Hull intimates that we are truthful, we will open another window and proceed to light up. The source of our information was more reliable than the telegraphic dispatch we received, which gave out that Mr. Hull was totally routed in debate and that Covert was at every point the superior. This we believed to be false and did not print it, and while the report we did use smelled to high heaven, we concluded that it dealt more fairly by Mr. Hull and was the truth, if not illuminated. We accept Mr. Hull's version of it, although it is given negatively, and adhere to the original attitude of this paper that he dabbled with his great abilities by arguing with a scurf eater like Covert. The latter long ago proved to be all that Mr. Hull has made out.—Ed.]

PITTSBURG SCRAPS.

The weather has been on its good behavior the past month and we have had fine audiences Sunday evenings. The mornings are less reliable. I have been pleasantly domiciled at the home of Mrs. F. Hughs, 2012 Forbes street. She is a fine medium and has given some remarkable information, but never sits for money. Mr. Hughs is feeble and she is the faithful mother and devoted wife that brings the heavens near. Mr. Stevens visited the N. S. A. convention as delegate, and speaks in the highest terms of their work, and of the necessity of sustaining the organization.

Mr. Grayburn also shares the same enthusiasm and both are representative Spiritualists and appreciate the highest standards of the cause. Mrs. Stevens is a rare woman, and beautifully spirituelle, and is a favorite with all. Her services at funerals astonish the clergy and delight the sorrowing with the glow of heavenly truth that shines in her life, and echoes in her voice and words. Dr. Dodge and wife add intellectual force to all they touch and appreciate both philosophy and phenomena, and the vital principles of both as applied to human life and the needs of all. I visited Bro. Fleming, who is suffering, and he thinks nearing the borderland. Spiritualism sustains him, but his sufferings shadow all.

Mrs. Hammond was called to follow the shade of her dear mother to its last rest, and I tried to hold up the magic charm of Spiritualism to the vision of the sorrowing, but death strikes a quivering cord in the affections which must express itself in tears and sobs at the silent altar, even though the angels lift the veil and smile upon the grave. I was called Saturday, Oct. 30, to Smithton, to share the sorrows of Mr. and Mrs. Torrence, whose bright boy of four years had left the cold casket of clay

to join the arisen hosts who wait at the mystic shrine for the pilgrims of the valley. Dell Herrick is doing good work in Allegheny. The Pittsburgh church grows a little year after year, and might be a power to be felt and acknowledged by the press and the world if they were agreed upon a progressive method of building, and would work for it as other denominations do, and become the owners of an attractive church edifice, creditable to cause and the city. But they are entitled to much credit for the good work they have done and are doing. They have had most of the star speakers and some that were not stars of first magnitude. They have a liberal supply of "home talent," both in mediumship and platform education. No speaker can do justice to himself, the cause or the society he serves in a single month's engagement. This constant changing of speakers is the fatal nightmare of the movement. No reliable building work can be done in that way.

Mr. MacleRoy, the president, is a tower of strength and intellectually superior to many speakers under whose ministrations he quietly sits and meekly co-operates. He believes in reincarnation, but he can hear the arguments of the other side without having fits or losing his head. This indicates development, whether it was obtained in a previous incarnation or by the evolution of character in this one. It has been several times reported and published that I am bitterly opposed to the doctrine of reincarnation! No! If it is true I shall profit by it. I only say I know of no evidence of its truth that to me seems adequate; and without proof can not believe anything that is contrary to all my experience.

LYMAN C. HOWE.

OBITUARIES.

Hattie B. Eagleton of Dayton, O., passed to spirit life Wednesday evening, Oct. 20. She was born in Newark, N. J., March 1, 1853; was married to J. W. Eagleton Nov. 21, 1868. Together with her parents (Mr. and Mrs. J. M. Frazee) they came to Columbus in 1871.

She was one of the greatest workers in organizing the Veterans' Spiritual church at the National Military home and was a trance medium of great worth, bringing sunshine into every circle she attended.

The funeral services were conducted at Greenlawn cemetery Saturday, Oct. 23, by Dr. F. Schermerhorn.

Dr. William Rose, the oldest physician in Cincinnati, 89 past, passed over on Saturday night, Oct. 16, 1897, and his body was buried in Spring Grove cemetery on Monday afternoon following. Dr. J. B. Campbell of the American Health college preached his funeral sermon.

Dr. Rose was a remarkable man and made wonderful cures in his time and many called him blessed. He was a life long Spiritualist and a natural medium.

He was one of the first graduates of Vitapathy in Cincinnati 38 years ago and a very successful physician. He had excellent attention during his sickness by his noble wife and buried in their beautiful lot in Spring Grove. His happy soul is already visiting his earthly friends.

VITA.

Mrs. Kate Burgess passed to the spirit world Sept. 25, 1897. After a few hours of suffering she was released from the mortal form to be translated "into the new and higher life above." Mrs. Burgess was born in Rhodes, Lancashire, England, Oct. 12, 1849.

Her husband, Edward Burgess, and one son, Percy, survive her.

For many years she had been a true Spiritualist, and often been favored with beautiful visions of the spirit world and her loved ones over there, so that she sometimes longed to go and join them, and yet was willing to live and labor here for her friends and the cause she so bravely advocated. Kind, loving and social in her nature, she was a universal favorite, and of her it may be truly said,

"None knew her but to love her;
None named her but to praise."

Funeral services were held at her late home Sept. 28, conducted by Mrs. Inez Agnew. Her remarks were beautiful and appropriate, and breathed peace and comfort to her surviving friends. The floral offerings were numerous and lovely, and as we gazed upon her last the picture will ever remain in our memory as our loved one asleep in a bower of earth's loveliest flowers. May she awake to spirit life surrounded by the same beautiful emblems of love. L. T. R. AKIN.

CATARRH OF THE STOMACH.

A Pleasant, Simple, but Safe and Effective Cure for it.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs, and difficult breathing; headaches, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily thoroughly digested, before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one thing necessary to do, and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlandson the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets, and not being a patent medicine can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher of 2710 Dearborn St., Chicago, Ill., writes: "Catarrh is a local condition, resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of the stomach without cure; but today I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I can not find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use."

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn and bloating after meals.

Send for little book mailed free on stomach troubles by addressing Stuart Co., Marshall, Mich. The tablets can be found at all drug stores.—Adv.



THOUGHTS ON ESOTERIC EVOLUTION AND SOUL UNFOLDMENT.

We are all members of the great universal brotherhood of man, altho' as yet so few, as compared with the many, fully realize this great basic truth. The great changes that come to us in our family relations through the death of the physical are in all cases the result of causes; given the causes they are inevitable results, and are in no case attributable to an overt or specific act of a Deity or Oversoul. They are results of causes operating through forces in nature under fixed and immutable laws, that emanate from the Infinite Creator of all that was, is, and ever shall be; that are applicable to all living persons, and living and apparently inanimate things. In most instances we are ignorant of the immediate or remote cause and also of the forces and laws, hence we are so prone to conclude, in our ignorance, that we are buffeted by the capricious whims of a creation of the minds of men they call God. This is one of the greatest errors of this and bygone ages and an error out of which, through evolution of thought, many, many people of our present era are progressing, and out of which each man and woman possessing aspirations for truth and absolute knowledge will progress when he or she shall learn to think and meditate in solitude and silence, and to go within, where will be found the great fountain or reservoir of all knowledge and a complete realization of absolute truth.

There is one, absolute, invisible, all-knowing, all-conscious, all-loving, all-being Creator of all that is; of all there is of being, of all there is of cause, of all there is of law, of all there is of force, of all there is of effect. All that is, from the lowest form of the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this one God. On the planet called earth, man is the highest manifestation of God; like unto God, only in His spiritual nature, and will be like God only, when he shall, through experience due to effort, have unfolded and developed into actual living manifestation all the involutioned and now innate properties and possibilities of his being. The great central, living, potent thought I desire here to convey is that the great omnipresent, omniscient, all-loving, law-giving, force-creating, law-enforcing, oversoul, worshipped as God, does not chasten as an individual action, does not interfere in the affairs of man as an individual action, does not answer prayer as an individual action, but that each individual, and all that exists is alike amenable to his unvarying laws; that each individual is the arbiter of his own destiny, is the architect of his own future; that man in his present development on earth is, as it were, the highest visible link in that endless chain, visible and invisible, of involution and evolution, of which the invisible but all-existent Creator-God is the origin and ultimate. The change called death is a single radical step in the onward march of evolution. It is simply the passing from objective to subjective manifestation by the ego, the soul; merely the discarding of the gross material substance, in obedience

to nature's divine law, and depending solely for manifestation upon the spiritual or ethereal substance. The ego or soul we have loved and cherished on the earth plane is the same, always will be the same, except in degree of development and mode of manifesting its individuality.

Everything we discern with the five so-called physical senses is but the externalization in objective form through matter of the spiritual real, or subjective entity. It is the subjective entity that is immortal, eternal, and that must under the laws of evolution progress through many incarnations and forms until it shall sooner or later attain



THOMAS G. NEWMAN.

the condition of at-one-ment with the author of being.

There is no retrogression in nature, and all that is, both spiritual and physical, is within the realm of nature. There is only progression. The rapidity of that progression or unfoldment is largely dependent on the individual. The individual may rest by the wayside; may, by his actions, turn aside into rugged byways, attractive in appearance, but difficult to travel, may do, through liberty of voluntary choice and action things which retard his progress, as one may obstruct and dam the water in a stream, but he can no more turn backward his evolutionary march than he can cause water to run up hill; though obstructed and dammed for a time, when the obstruction is removed the water rushes onward under the increased effect of pent up force. So, in the evolution of life, individuals by their own acts through ignorance or design, frequently, apparently, retard their unfoldment and progression for the time being,

but, through the suffering they endure, as a result of such acts, which is their hell, here and hereafter, they acquire that discipline and experience absolutely necessary to further development. Every experience of our lives if properly interpreted and understood, is an agent for our unfoldment and development.

If all people could and would realize that instead of having souls in their keeping to save or lose, as has been so long taught by religious teachers, they are now living souls that must and will through life's divine evolution, go on and on through numerous stages of growth and experiences, and that the degree of progress attained and the happiness and unhappiness or suffering we experience here and in future depends solely on our own acts, preceptions and realizations, how much better, truer, less selfish lives men and women would lead, how much better the people of our era would soon become, and what a vast and astonishing difference would exist and be observed in immediate and future gener-

have all realize and know that they do not have to wait for the change called death to acquire, not faith alone, but knowledge of spiritual things, and that it is not only our great privilege, but our duty to acquire such knowledge according to our developed capacities and by the light of that knowledge to so live as to develop all the possibilities of our spiritual being in its physical environments.

CLARENCE PARKE JOHNSON.
(Springfield, Ills.)

FROM OUR FOREIGN EXCHANGES.

La Curiosite Revue des Sciences Psychiques is the title of a publication of which Ernest Bosc is "redacteur en chef" or principal editor, of which we have received a number for October 10th, current month, together with a copy of L'Encyclopedie Contemporaine, containing a notice of the eminent occultist editor, from which we learn that he was born Dec. 19, 1837, receiving an excellent education, early showing great literary ability and taste for architectural work, but became much interested in Spiritualism, Occultism, publishing in La Revue Spirite many articles under various noms de plume. He was an ardent student of science, but he "explored the shady domain of sleep," dreams, hypnotism, suggestion, and in the new field he found matter for quite a series of extremely interesting publications on the various branches of occultism, as will be seen by a list of his works, among which are to be found "Isis Unveiled: or Sacred Egyptology," "Addha-Nari, or Occultisms in Ancient India," "Psychology Before Science an Savants," a treatise on vivisection; one on the effects of haschisch, etc. Withal he is very modest, preferring to have all his works published under some anonymous designation.

In La Curiosite appears the following purporting to be a mediumistic communication on "Spiritualist Literature:"

To live by one's pen is honorable, if the author instructs, enlightens, or amuses his readers, keeping himself always within the limits of beneficence and so avoiding the great temptation to dip his pen into the ink of scandal to procure himself the more easily notoriety. The writer by profession, who, endowed by nature with a fine intellect, cultivates it without ceasing through study, giving all his time to his literary productions, is the worker of the idea, he furnishes to his contemporaries food for thought. If this man, honest and conscientious, is penetrated with the greatness of his task, the nobility of his position, never sacrifices himself to the depraved tastes of the majority, in order to increase his literary profits, he, I say, this rare writer, has a right to be well paid for his labor, and we find that in France he is not sufficiently compensated, as compared with our neighbor, England, where true merit is twice as well appreciated and rewarded.

This being admitted, let us occupy ourselves with mystic writers, those who interest us most, and who are unfortunately most rare.

To them we will say your work is sacred, comprehend the greatness of it, comprehend it enough to devote yourself to it body and soul; that is, work without expecting a salary, for at the present time you are not, and can not, be understood even by the men who come from the higher educational institutions, and much less by the rabble, which does not know how to think. Content yourselves with sowing good thoughts, for your efforts strewn through your journals and your books will in the next generation

ations.

We should all look upon our earthly bereavements in the light above presented and each should realize that he has a mission to perform on our present plane of existence; those of us who are fathers or mothers in assisting to unfold and tutor the souls that, through the divine laws of nature, have been given unto our keeping and power. Let your aspirations rise into the highest realms of thought and existence asking for light and strength to bear all the burdens of life, resting assured that strength will be given to all who so aspire. By right seeking, right thinking and right acting each individual will sooner or later experience that unfoldment of his being that the Creator designed all men shall acquire before passing from the physical to the spiritual stage of existence, and will experience a degree of soul and spiritual unfoldment that will give absolute knowledge, acquirable in no other way, of the continued existence of those we have loved beyond the grave. I would

be greedily searched for as an intellectual pasture. Let this hope sustain your courage, excite your firm will to produce initiative works, so useful to the obtaining a spiritual "renaissance" of the nations.

You will object, with some appearance of reason, that your labor in mystic literature occupying your days, and heaven not having created you a millionaire, is it not just that you should draw some gain from your writings?

Ah, well, you are wrong in wishing for the impossible at the present hour, in the close of this century, when no literary little tidbit is accepted except it is first covered with a mass more or less thick of "asadic" butter, in this our society, corrupted and weakened even to madness. You know this as well as I. Then what is to be done? The body having its requirements of food, etc., which we can reduce only to a minimum.

A very simple thing must be done, if the mystic writer possesses a little more than this minimum, viz.: that he devote himself to his noble mission as an advance guard without waiting for reward in this world. We are rejoiced, we hasten to say that several Spiritualists are actually in this good way.

But these, you will object, whose head and heart are full of enthusiasm and good will for the Spiritualist cause (it matters not of what school), and who, having no independent fortune, experience the need of raising their voices for the triumph of virtue, for the emancipation of the people—what are they to do to live in a material way from the fruit of their works?

These ardent hearts must begin by seeking for some occupation or other even a manual one, in order to provide themselves and their families if they have them, then in their hours of leisure condescend to paper, leaf by leaf, the noble inspirations of their brain; then after many years of careful compilation and thanks to the economy which has procured them a living, or to the noble charity of more fortunate persons, the book well thought out, long dreamed of, shall see the day.

It will then be in all the hands of the partisans of the doctrine and philosophy which has inspired the author with a moral elevation, and so he will again enter at least into a fair way of living from his efforts.

The mystic writer, or simply the Spiritualist, ought not, I repeat, to aim at this time to live by his pen, or even to hope to do so—it is sheer impossibility.

Let us not find fault with the small success of mystic literary productions. The Spiritualists who belong to the people, loaded with unjust burdens, are unable, especially if they have children, to buy books or subscribe or reviews. As for the most fortunate ones, they should not turn a deaf ear, as they are so apt to do, and while they have a love for the doctrines they know as to the existence of a future life and the renewal of intercourse with the loved ones gone before, should impart to the less fortunate ones of their communion, labors, clerks or what not, of their sufficiency by distributing to them publications of this kind.

We always find some means of affording to ourselves a useless or even furious diversion, calling ourselves rhaps fervent disciples of this or that Spiritualist school, instead of spending modest sum for sustaining a cause which there is so much consolation, much joy.

Let everybody take this to heart and knowledge that he has not done his duty in this respect.

REASON AND LOVE—THEIR PERVERSION.

In our article on "Time and Space—Law and Consciousness," we find ourselves resting on two main principles or facts—the above, and spirit and matter or force and substance.

Continuing our investigation we find also that man is subject to two very decided factors in his passage through life—these being sensation and emotion or consciousness and will (motive) power.

In his animal state man is all sensation and emotion. He feels or senses and looks after his appetites. His will is set in motion by their calling; i. e., his emotion is aroused to action by virtue of necessity.

While acting in conjunction two other principles are touched, or manifest themselves. These are reason and love. In his hunt for food man is often foiled or disappointed. It is here where he is forced to think or reason how to attain his wishes. Success is followed by a thought for others—his

perverted. Love is will sensualized or will made conscious through sensation. Instead of exercising it as sympathy only, man perverts it by imposing on others. This is selfish, and selfishness intensified makes hatred—the antithesis of love, just as sensualism is the antipode of reason. Anger is one of the manifestations of perverted reason or love, either. Both sensualism and selfishness makes a man irritable and combative, and with these evils arise envy, jealousy, malice, vindic-



DR. NELLIE C. MOSIER.

family. It is the dawn of love through consideration or affection (sympathy). But not as an evolution from simple sensation and emotion. It is the original life principles of the universe finding their way through the matter which environs it—into which it is imbedded. Man is this life principle epitomized in a material or physical body, and is individualizing himself through this body. When his reason becomes sufficiently clear to understand spirit, or he has sufficient knowledge of its existence to accept it, and his love is free from animalism, man becomes spirit freed from matter. This is the ultimate of earth life. But before reaching the latter he may and does go backward at times. That is when reason is perverted by sensualism or lust, and love is perverted by selfishness or hatred.

But where do the latter come from? After attaining reason man is yet half animal, and he reasons on his lower self and how to gratify it. Reason perverted by animalism becomes sensualism or lust. Love can be likewise

tiveness, etc. Pride, arrogance, injustice, etc., are still higher manifestations of the foregoing, and murder, robbery, suicide, bribery, tyranny and autocracy are the ultimates of human retrogression from spirit. But these evils are neutralized by so-called virtues—principles not needed where reason and love are not perverted—these virtues being charity, benevolence, generosity, humanity, liberality, temperance and goodness generally.

Man was originally good, and if he had not perverted it, we would not now be suffering the consequences. But as it is, we must abide by it, and combat our inherited evil the best we can and know how.

ARTHUR MILTON.

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemies that he kills passes into himself, so we gain the strength of the temptations we resist.—Emerson.

Enameline

The Modern STOVE POLISH.

Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain.

J. L. PRESCOTT & CO., NEW YORK.

THOMAS G. NEWMAN.

Thomas G. Newman was born in Bridgewater, Somerset, England, Sept. 26, 1833, and 10 years later was left fatherless. He was for some years a Methodist preacher, then became an Adventist, and for seven years edited the Bible Expositor and Millennial Harbinger, in New York, and published a score or more of theological works, several of which were written by himself.

His attention was called to the Spiritual philosophy in 1872 by Captain H. H. Brown in Iowa. He became a believer in the phenomena as well as the philosophy before he removed to Chicago, where, in 1873, he became interested in bee culture, and purchased the American Bee Journal, which he edited and published for about 20 years.

Early in 1895 he purchased the Religio-Philosophical Journal, and in September, 1896, he attended the California state Spiritualist convention at San Francisco, and was elected its president, the Philosophical Journal being made the official organ of the state association, and he was unanimously invited to move it to San Francisco, which he did in the January following.

DR. NELLIE C. MOSIER.

Mrs. Mosier is one of the few remarkable psychics whose work redounds to the credit of the Spiritual rostrum. She is the daughter of a Seventh Day Advent minister. Her first work as a medium was diagnosing diseases, and that led her to study medicine. She graduated from the Eclectic Medical school. For the past two years she has been giving platform tests and is constantly employed in that capacity. Dr. Mosier's home is at North Lindale O.

POOR HUMAN NATURE.

From an old book published at Paris and Strasburg in 1813 is culled this plaintive description of society, which latter has not changed much in the interim:

"Society is an assemblage of men united by the same needs and divided by interests, by passions, by incomparable views; a crowd of rivals who, ardently desiring the same boon, work but to snatch it from each other; an abode of troubles and dangers, where one has less service to hope for than snares to dread; where he who is unfortunate is despised, he who is fortunate envied and opposed; where, far from faults and misfortunes being forgiven, even virtues are not forgiven, nor success; where some are disposed to do harm by interest, others by envy, a good many others by sheer malice, and where one is exposed to the attacks of countless enemies, the more formidable for lurking unseen, and we even find them among those whom the most sacred ties ought to make our defenders and supporters."—Coming Nation.

Remain your Light of Truth to the man on the fence.

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SPIRITUAL BANKRUPTCY.

Some times men of speculative minds dig out the rubbish and mold of a swamp, raise the foundation walls of a noble edifice above the mire and then perchance a fitful turn of fortune's wheel diverts their thought into other channels, and they leave the exposed parts of this foundation for the rains, winds and frosts to play havoc with. This we call the symbol of bankruptcy.

How many in the acquaintance circle of each reader of this paragraph can be picked out, who, having outgrown the moss period of intellectual development, banished their tottering creeds to the limbo of eternal night and began the erection of a spiritual edifice upon the adamant foundation of truth, and then, like the land speculator, have gone into spiritual bankruptcy!

In material affairs the spur to effort is security. Remove that and population becomes paralyzed. The same law holds in spiritual affairs, and the reason for failure in either case is grounded in the character of the synthesis upon which individuals think and act. There is no firm ground in mere sensation, hence Spiritualism in merely intoxicating the curiosity and exciting the emotions, while failing to interest and exalt the intellect and the love element, has performed scarcely a moiety of its province in the culture of the individual. The formation of character, the development of nascent faculties, the broadening and deepening of feeling from which all thought arises, the magnanimity which looks upon the vice and ingratitude of humanity as parts of an infinite drama which has its final denouement in love, all this is postulated on the spiritual interpretation of life phenomena and rests upon a plane of mental action which finds, as yet, very little response in the mass of minds.

There are many Spiritualists who are no more identified with Spiritualism than immigrants are identified with the splendid ship that carries them from a land of tyranny to a presumably free soil. And yet these are not to be wholly condemned. They comport themselves to their environment and build as high as they know how. Their trouble is their hereditary weaknesses. Men rarely rise above their environment, and yet this constitutes the struggle and glory of life. The need of this is seen wherever failure marks the pathway. There is no royal road to spiritual exaltation.

There is a movement on foot in New York City to abate the plague of city noises. This movement is an earnest of the steady growth of refinement in the big town. We do not as yet understand that it pertains to politicians' mouths,

"THESE BE THY GOD'S, O ISRAEL."

What spectacles doth the eye of philosophy see these days of Armageddon!

The deputy warden of the Minnesota state prison has been openly accused of all manner of brutality, including murder, and yet for political reasons he remains unmolested.

Judge Foster of Kansas denied an application for injunction asked by the Kansas City Stockyards company, restraining the state from enforcing a law of the legislature regulating compensation which stockyards may charge for yarding, feeding and watering, on the ground that the business of the stockyards company sought to be regulated is not properly subject to the interstate commerce act. On the same day, Judge Munger of Nebraska, granted an injunction in favor of the South Omaha Stockyards company, restraining the state of Nebraska from putting into force a law of the legislature precisely the same as the Kansas law above alluded to, and held that the business is interstate commerce. Judge Foster ruled that a stockyards company could be regulated by the state legislature. Judge Munger ruled that it could not be so regulated.

Thus the people's will, however little it may be represented in legislative action, is thwarted and overturned.

The cohorts of ecclesiasticism, flaunting the gonfalon of "peace on earth, good will to men," are joining forces to crush out Spiritualism, the last and best light of the world.

Murder, suicide, starvation, prostitution and plunder, accompany the world's peans to a God of love, and Bibles, sanctimony, purpled robed ignorance and loud hosannas acclaim the pomp of the modern Belchazzars.

AS TO IMPROVEMENTS.

Somebody writes a taunting letter to this paper asking us to show something that Spiritualism has got or done in the way of improving society, and signs it "A Christian."

The best way to answer this is to point out some things we have not got and do not want.

Spiritualism has never reared monuments to the dead with shafts piercing the air high over head, while their bases are inscribed with lies.

Spiritualism does not send missionaries to convert the heathen of other countries, while our own country is reeking with heathenism and slavery more appalling than that which afflicts any pagan land on earth.

Spiritualism has never built any state prisons and populated them with Spiritualists. Spiritualism is not responsible for judicial murder, poor houses, brothels, wage slavery and government by injunction.

These are all Christian institutions. They are the legitimate outgrowth of a system of society which prides itself on its lineage and whose chief defenders are to be found in the ecclesiastical bastilles which menace the liberties of the American people.

The true Spiritualist, however, while he has not built those institutions of which his critics are proud, has performed noble and practical work in setting about cleaning the temple he occupies and making it a fit place for the indwelling soul.

"The body is not vile. Men make it so

By harboring vices in its tenement."

To purify the body is the first duty. This is being done by all who understand the message of Spiritualism.

Death does not destroy consciousness. It alters the base of it,

HENRY GEORGE.

The grim reaper cut a ripe and state-ly sheaf when Henry George went down in the wind swept field of groaning humanity. Alone and single handed he carved for himself a foremost place in the grand galaxy of American philosophers. He was a statesman, too, without a forum, a senate or an office. The lamentable feature of his career is to be seen in the turmoil that put a period on it. This was unworthy the character of Henry George. We are not of those who view him as a martyr. His undoing was not martyrdom. There is no honor in dying for the political and social apostasy in which he sunk his nobility. It is not worth saving and the powers of a score of such men as George cannot save it.

But Henry George was no poltroon. He went to his death believing that he was right in battling for the people against the meshes which now entangle them; and history is strewn with the errors of great men. Daniel Webster became the grandest ruin in American history down to his era, but Webster was great. To be sure George did not err as did Webster, but the snuffing out of his great life was no whit less called for nor more to be lamented. Now that he has gone over to the great majority the pigmies and political harlots who combatted him and with whom he deigned to try his steel, will essay to mourn his taking off—and fail. The rubbish he fought against cannot comprehend his worth, and the country at large, mad with pride and gourmandizing, does not know that its greatest philosopher lies low.

THE MENDACITY OF PLATITUDE AND BUNCOMBE.

Below will be found the headings of what the Chicago Record prints as "pulpit editorials," by Rev. Dr. Frank Crane of Trinity church:

The attitude of the city administration of Chicago toward gambling, unless persistently misrepresented in the daily press, is to be condemned by every good citizen. * * * *

This disreputable enemy of the city forms a perfect tool for the use of the practical politician. * * * *

Is it any wonder that the city councils elected by the dictation of such a class are bought and sold with swagging effrontery by corporations? * * * *

The chief underlying cause of this protection of the crime spots of the city for political reasons is found in the presence of the national political party in municipal elections. * * * *

A more serious argument is that the national party should be made to assume the total responsibility of all degrees of government. * * * *

In New York a contest for control of America's largest city is in progress, which cannot fail to be of intense interest to the whole country. * * * *

At present it looks as if Tammany were assured of an easy victory. * * * *

In the meanwhile Tammany goes right ahead making votes. * * * *

John Philip Sousa, the famous composer and band leader, said recently: "After a continuous struggle extending over nearly a score of years, I have finally succeeded in living down the title of 'professor,' which was bestowed on me as a mark of esteem by unthinking friends in my younger days."

We know a number of "professors," having "no wings for heaven and no status on earth," anatomical pimple tops not yet grown to heads, but they will never make the struggle Sousa made nor are they indebted to unthinking friends for their dubbing.

The Light of Truth, \$1.00 a year.

THE SUGGESTION OF WAR SAVAGERY.

General Nelson A. Miles of the United States army has just returned from a junket in Europe, where he hobnobbed with the royal squirts who maintain their systems of deadbeatism by vast standing armies. Being duly charged with the spirit of slaughter imbibed there, he suggests to the supervising architect for the new Chicago postoffice building that it would be a wise precaution to make provision for mounting a few Gatling guns over the several approaches to the new structure. His idea is that some precaution should be taken to protect the building from being sacked and destroyed in a time of great excitement or local commotion.

How far the principles of human brotherhood are removed from the present merciless warfare is seen by such suggestions as the above coming, too, from the man who, next to the president, is commander-in-chief of the United States army. The malignant insinuation hurled at the people of Chicago under cover of this proposed "precaution," ought to be spurned and roorbacked upon the head of him who makes it and all who countenance it.

NEW CITY ORDINANCE WANTED.

There is as much selfishness in a certain kind of humor, or what some call "fun," as there is in genuine malice. A very common practice by boys is the running across an approaching trolley car, permitting the car to come as near as caution will permit, and then laughing at the fright they have occasioned the motorman. Such "fun" is sheer cruelty, and we have been told by a number of these tried men that such antics of boys often bring their hearts to a momentary stoppage, leaving them weak and trembling with fright after it.

Malicious mischief is punishable by most municipal authorities; and cruelty being next to malice, there is no reason why such juvenile pranks should not be included in "malicious mischief" and subject to sufficient fine or other punishment that will stop it. There is no need to impose more suffering on motormen than they are already enduring, and we trust city authorities will take this matter into consideration.

WE ARE SATISFIED.

It is a significant fact that Judge Dewitt C. Badger, whose candidacy, with that of Judge Eli P. Evans, the Light of Truth espoused, led the whole county ticket by a majority of over 50 votes. In this city his vote was 13,386, leading the vote of every other candidate by majorities ranging from 350 to 1,200. It was thought Judge Evans would lead his junior colleague and pull him along, but the contrary is the fact, Judge Badger leading the former 347 votes. There is no doubt that the Spiritualist vote in Franklin county aided in this remarkable showing, and the Light of Truth takes pride in pointing to two worthy and upright jurists who have thus led all other aspirants, judicial and otherwise, proving themselves to be emphatically the choice of the people.

A young man who was hypnotized by a traveling show hypnotizer and placed in a show window in Worcester, Mass., was removed by the police. If all communities would thus serve these pests there would be a better air about hypnotism. An agency at once capable of such extremes of good and evil effects ought not to be a part of the parade of traveling showmen.

PEOPLE LIVING IN GLASS HOUSES SHOULD NOT THROW STONES.

With the advent of Covertism also arises the fumes of unspiritual doings from the side of the church which the antis claim to represent in this matter. At least as long as they are permitted to use the name of church we shall suppose ourselves on the defensive in that direction and must return fire accordingly.

And, strange to note, whenever or wherever—locally or generally—there is an onslaught on Spiritualism, trouble begins among those who combat it. One should suppose that it would prove an object lesson to offenders. Perhaps it has. But another seems to be needed, and it is now coming.

Concerning the latest among the clergy we find Rev. C. C. Cary of the Georgia Methodist conference on the warpath against Atlanta preachers. The Looking Glass of Atlanta says: "He expects to prove that three well known Atlanta divines are in the habit of patronizing a barber shop which is in close proximity of a saloon, and that they order intoxicating drinks, which are brought to them by the barbers." He will also attempt to prove that other ministers have been playing the races, and that men high up in church circles own houses which are rented for immoral purposes.

In Buffalo a warrant for assault has been served on one priest by another—Father Papon.

In St. Louis a suit for debt has been filed against Archbishop Kain by Frank Fehlig, contractor.

In Long Island City Edmund Roth charged Rev. A. Halst in police court with conversion of \$100 guarding fund.

At Akron, O., the Rev. George Francis Dillon has deserted his young wife, leaving her friendless.

At Saginaw, Mich., Bishop H. J. Richter was arraigned on a charge of perjury preferred by Rev. A. Slorsick.

At Plainfield, N. J., Rev. P. S. Gibson is accused by Miss Lucy Swain of writing unspiritual letters to her.

At Newmarket, O., Rev. J. E. Cook has been dismissed from his pastorate for assault—a young woman being the accuser.

This is but one-half of the past two months' record, while there has not been that many charges made against genuine or spiritual mediums in the past 15 years—though where made they have been duly ostracized. What the pretended mediums do—those coming out of the church and posing as mediums—we do not reckon as our own. We cannot prevent this and must leave them to the detective force—just as the church does in the case of fraudulent preachers, who pounce upon innocent church people unawares. Such must be caught at their tricks before the law can embrace them, and if the antis would confine their opposition to genuine tricksters, whether in or out of the church, it would do the church a service. In its present policy, one would think they had been hired by church opponents to rob the latter of its only hope—the proofs of immortality.

A CARD.

The undersigned being in receipt of very many personal letters and press notices of congratulation and esteem, also allusions to himself in letters addressed to this company touching his resumption of labor in the editorial department of this paper, and finding himself unable for want of time to respond personally to all of them, takes this method of acknowledgment and extends to his friends and well wishers throughout the land his deep and sincere gratitude.

WILLARD J. HULL,

A CONDITION AND ITS CAUSE.

There is a most serious situation confronting the Spiritualists of this country—at least that portion of them allied with societies and the like—in the bitterness and uncharitable feeling manifested by various mediums toward each other. We are of the firm and unchangeable opinion that thus far in the work and lives of a majority of contemporaneous mediums Spiritualism has not worked to any good end. The statement is as appalling as it is true and beyond cavil. We know personally of instances where the reputations of certain mediums have been assailed by other mediums and hearts broken, lives ruined and careers blasted with impunity. No human frame on the rack of an inquisitorial torture was ever more ruthlessly torn and scorched than have been the hearts of mediums by the inhuman merciless torture of slander. This we know not alone from personal acquaintance with it, but from the lips and pens of a score of the best and grandest agents who have voiced to thousands the divine love and fellowship of the angel world.

We are asked many times to account for the deplorable fatuity into which the Spiritualist platform has fallen. In the above will be found our answer. Mediumship has become a commercial commodity. It has been pushed by the demands of a morbid appetite into the arena of competitive aggrandizement. It has been robbed of its bloom and beauty by these world calloused means. Mediums are bandied about hither and yon, browbeaten here, slandered there and pushed everywhere until they have grown to fit their miserable environment. They haggle with managers of societies over prices of remuneration and in this way clash with each other. If one is shown a mark of esteem which another fails to receive the guns of vituperation and slander begin to belch forth against the favorite. Sly, sneaking insinuations are made, of which the victim knows nothing until the miserable work of tearing to pieces a reputation has been accomplished.

Let us hear no more about the condition of the Spiritual rostrum until some practical move is made to remedy these things. Here is a chance for the N. S. A. to show its usefulness and the Light of Truth urges this condition and its antecedents upon that association for action.

OUR CRUSADE.

Do not forget the crusade. We are still in the field of soliciting subscribers. It is all a paper has to depend on in the dull months of summer to keep afloat. By inducing your friends to take a three or six months' trial subscription now, they will become so accustomed to the paper by the time we need them that they will renew on their own account, and you will have the benefit of a good paper in consequence. It is therefore to the interest of our present readers to work for the Light of Truth so that we can keep it up to the present standard.

OUR ALBUM.

The final preparations on our Album are being made this week. Additional requests to come in delayed us by having new half-tones made for them. But we can accept no more now, as we wish to have the work finished for the holidays. Orders for the book still taken at \$1.25, though we find that it has far surpassed our expectation in size and cost. But it is to be the greatest thing in the Spiritual library.

Magnetism is the pass-key to psychic science,

MARGARET GAULE.

Among the successful and truly great mediums who have graced the spiritual rostrum during the past decade, the lady whose name stands at the head of this bit of writing must be counted. Maggie Gaule, as she is familiarly known all over the east and middle west, is one of the few who have carried the true blessedness of Spiritualism to myriads of despairing, doubting ones who had not, until her marvelous powers touched them, a ray of light from beyond the black shadows of death's night. Untold good has been accomplished by and through her mediumship, and she stands today where she has stood for more than 10 years, since the writer knew her, in the front rank of America's platform mediums, and without a single smirch upon her work.

Miss Gaule was reared a Roman Catholic and her bringing forth into the gospel and ministration of Spiritualism as one of its best instruments is as romantic as it is significant, and when her biography shall be written, Spiritualists yet unborn will read of one of the marvels of spirit power in these late days of decaying religious thought.

Like all others who are true to Spiritualism, she has sacrificed much and has suffered. But in the great compensatory law they all find their reward.

EDITORIAL NOTES.

Judges Evans and Badger, the Light of Truth greets you!

Manual training has been successfully introduced into the Elmira (N. Y.) state reformatory.

Nature is co-operative. Man is the only animal that wars against nature by competing with his kind.

The man who takes no part in trying to make heaven on earth is not entitled to any heaven hereafter.

The mere perception of truth may make an intellectualist, but it never made a philosopher nor a humanitarian.

We shall publish next week an interesting paper by Mrs. C. L. V. Richmond, entitled "Psychic or Supermundane Experiences."

The experience of mankind is constantly confusing the dictum of popes, prelates and ecclesiasts and confounding their philosophy.

We conclude from reports of the general business situation of the country that the voting kings may still continue to etch their crowns on the seat of their trousers.

Now that the Union Pacific railroad, belonging to the people, has been practically presented to J. Pierpont Morgan, that buccaneer holds the reins over a total railroad mileage of 50,550

Bread made in London from flour made in Minneapolis sells for 3 cents a pound. Bread made in Minneapolis from the same grade of flour costs the American sovereigns of that city 5 cents a pound.

A daily paper boasts that against 300 "want" advertisements of last year it had 700 this year, giving its growing popularity as one cause and the excellent results its advertisers are receiving as another. Why not attribute it to "Prosperity?"

The classic tome from which the Philadelphia Press draws its information is probably responsible for the following bit of logic and "history."

"The Spiritualists discussing and condemning fraudulent mediums present a curious case of an historic paradox, since spiritualism rests on the fraudulent mediumship of the Fox sis-

ters, whose toe-joint manifestations date from March, 1848."

"There is nothing to arbitrate," said George M. Pullman in 1894 when the great strike of his employes was on. We understand that George got mixed up in another strike a few nights ago, and at this writing we have not heard whether he has anything to arbitrate or not. Perhaps not. But it is safe to opine that it doesn't make any difference to him now if the public owned his sleeping cars and operated them at cost.

Mark Twain is to receive at the rate of fifty cents a word for about 80,000 words, or a total of \$40,000, for his forthcoming book. We have no hesitation in telling our readers that this is a higher rate than we receive for writing for the Light of Truth.

But then, Mark Twain can write—whether his genius or the rate of 50 cents a word is the stimulus we know not. Either of them ought to coax his pen along somewhat.

WEATHER FORECASTS—MAN HIS OWN BAROMETER.

Those who are sensitive should feel no concern about the weather—at least to be in the dark about its forecast—if attentive to influences.

A sudden feeling of dampness or chilliness in conjunction with dampness indicates a rain near at hand, even if not a heavy fall. But continued as above, with a sort of loneliness or gloom added, indicates a long or a heavy fall coming. The same applies to snow.

A disturbed feeling without the dampness foretells high winds; with the dampness, a storm; and with a feeling of dread added a cyclone or a calamity.

Chilliness without the damp feeling foretells colder weather; with discontent, extreme cold. A feeling of suffocation foretells extreme opposite to the cold, comparatively; in summer it means a thermal wave. Discomfort foretells warmer weather compared to present range.

Minor or comparative indications can be studied by experience.

LITERARY.

"Mind," a magazine of liberal and advanced thought, devoted to science, philosophy, religion, psychology, metaphysics and occultism, published monthly at \$2.00 a year by the Alliance Publishing Company, Life Building, New York, is a new candidate for popular favor along the above lines. It is edited by John Emery McLean. From the initial numbers we judge that "Mind" will fill an important niche in the coming temple. A humanized humanity must necessarily rest upon such principles as are adopted by this magazine and their recognition and endorsement by the leading thinkers of the world, as well as by the upward quest of the masses who no longer believe in the fallacies of the world's childhood, are the indications being taken advantage of by the leading publications of the day. The Light of Truth welcomes "Mind" to the field of spiritual current literature.

WHAT IS THIS?

Onset Bay, Mass., Nov. 3.—Henry B. Foulke, the theosophist, who is waiting trial on a charge of inhuman treatment of children, has been unable to get bail and remains in prison. The officers say they have plenty of evidence to convict Foulke.

—Try a three months' trial subscription. 25 cents.

Spiritism

SELECTIONS FROM PSYCHICAL RESEARCH SOCIETY RECORDS

Notice having been received of a ghost which had been seen by an artist at his studio in Chelsea, two members of the Psychical Research society called upon him and obtained a very striking and circumstantial account of his experiences. The apparition was seen in broad daylight. It appeared to him during three years' tenancy of the studio over 100 times. The circumstances were such as to preclude all possibility of deception, and the figure itself was so distinct and lifelike that he succeeded in producing a portrait of it. A rough sketch of this portrait, now in the possession of the society, represents a young man of about 25, with the right arm torn away from the shoulder, and a strangely mournful, pleading expression in the eyes. That the painter was fully convinced that he did actually see what he described, there was not, in the judgment of the committee, any doubt whatever.

Mr. F. G.— of Boston tells of an apparition of his only sister, a young lady of 18, who died of cholera in 1867 at St. Louis. "It was in 1876," he says, "that I was traveling in the west as a commercial drummer. I had 'drummed' St. Joseph, Mo., and had gone to my room at the Pacific House to send an unusually large batch of orders. I was in a particularly happy frame of mind. The hour was high noon, and the sun was shining into my room. While smoking a cigar and writing out my orders, I suddenly became conscious that some one was sitting on my left. Quick as a flash I turned and distinctly saw the form of my dead sister, and for a brief second or so looked her squarely in the face. So sure was I that it was she that I sprang forward in delight, calling her by name. As I did so the apparition vanished. I almost doubted my senses but the cigar in my mouth, pen in hand and ink still moist on my letter satisfied me that I had not been dreaming. She appeared as if alive. Her eyes looked kindly into mine, and her skin was so lifelike that I could see the moisture on its surface. The visitation so impressed me that I took the next train home and related to my parents what had occurred. My father was at first inclined to ridicule me, but he was amazed when I told him of a bright red line or scratch on the right side of my sister's face, which I had seen distinctly. When I mentioned this my mother rose trembling to her feet and nearly fainted away. With tears streaming down her face she told me that I had indeed seen my sister, as no living mortal but herself was aware of that scratch, which she had accidentally made while doing some little act of kindness after my sister's death. She said she well remembered how pained she was to think she should have, unintentionally, marred the features of her dead daughter, and that, unknown to all, she had carefully obliterated all traces of the scratch with the aid of powder. She had never mentioned the matter to a human being from that day, and neither my father nor any of the family detected the scratch. There was nothing of a ghostly nature in either the form or dress of my sister. She appeared perfectly natural, and

dressed in the clothing she usually wore in life. I even had time to notice the collar and little breastpin she wore, as well as in the comb in her hair."

Mr. Ira Sayles of Washington, D. C., states that one day in the spring of 1857 a certain Mrs. Stewart, an intimate friend, told him on the night previous she had awakened her husband with a scream. "What's the matter?" said he. "Why, don't you see Johnny there? He says to me, 'Mother, they've shot me. The bullet entered right here,' and he pointed to a hole right over his right eye." Mr. Stewart replied, "I don't see anything; you've been dreaming." "No, I have not been dreaming. I was as wide awake as I am now." This Johnny was a son who had gone with a friend to Kansas, at that time in a state of political excitement. The mother was very anxious about him. A fortnight after the vision Johnny's friend returned from Kansas and told Mrs. Stewart that on a certain day, at 4 p. m., a Missourian shot Johnny, the ball entering his head just above the right eye. The day of the shooting proved to be the very day on which Mrs. Stewart had her vision, at night, about six hours after the tragedy occurred.

A lady who desires that names shall not be published furnishes the following: "Our mother died when I was very young. My father never married again, and there was a great affection between us. I had been away visiting when a sudden summons brought me back to find my father dead. That night I was about to slip into bed, when the room became suddenly full of a beautiful light, in the midst of which my father stood, literally clothed with brightness. He slowly moved toward the bed. I ejaculated, 'Father!' He replied, 'Blessed forever, my child.' I reached my arms to him, but he appeared to float back with the light toward the wall and through it. In 1867 I was married, and my husband took a house at S. One night I had just got into bed, when, I saw a gentleman standing at the foot of it, dressed as a naval officer. His face was in a shadow and he was leaning upon his arms, which rested on the foot-rail of the bedstead. I awakened my husband, and he looked in a amazement at the intruder. Then he cried out, 'What are you doing here, sir?' The form slowly drawing itself into an upright position, replied in a reproachful voice, 'Willie! Willie!' My husband's name was William. My husband sprang out of bed, but the figure calmly and slowly moved to ward the wall and disappeared. Sitting down on the bed, my husband put his arm about me and said: 'Do you know what we have seen?' I replied, 'Yes, it was a spirit.' My husband said, 'It was my father.' My husband's father had been dead fourteen years. He had been a naval officer. As weeks passed on my husband became very ill, and then he disclosed to me that he had been in great financial difficulties; and that at the time his father appeared to us he was inclining to take the advice of a man who would certainly—had my husband yielded to him, as he intended before hearing the warning voice—have led him to ruin, perhaps worse."

Remain the Light of Truth.

RATIONALE OF HYPNOTISM.

(Dr. J. Milne Bramwell in The Humanitarian.)

The explanations of hypnotic phenomena are numerous, varied and conflicting, but I shall briefly refer to three alone:

1. According to the Salpetriere school hypnosis is a morbid condition, which can only be induced in the hysterical; this view is now practically abandoned, and it is generally recognized that it is not the healthy but the hysterical who are the most difficult to influence.

2. In the opinion of the Nancy school hypnosis is a physiological condition, and its phenomena are analogous to those of normal waking and sleeping life. Everyone, they say, is liable to be influenced by suggestion; this susceptibility is increased in hypnosis, and forms the sole distinction between it and the normal state. Hypnotic phenomena, however, can be induced in the absence of violent emotion, while in the normal condition the presence of fear, hope or faith is necessary for the production of analogous phenomena. Further, suggestion does not explain the phenomena of hypnosis; it is only the artifice used to excite them. The success of the suggestion depends not upon the suggestion itself, but upon conditions inherent in the subject.

3. The subliminal consciousness theory. This is based upon the assumed existence of a secondary consciousness which possesses powers over the nervous, vasomotor and circulatory systems, unparalleled in waking life. It is claimed that this control is exercised intelligently by secondary consciousness without interference with the normal volition. Bernheim's statement that the volition of the subject is diminished by the operator is founded entirely upon laboratory experiments. I have never seen, either at home or abroad, a solitary instance in which a hypnotic subject has accepted a suggestion which involved the commission of any real criminal, improper or distasteful act. On the contrary, I have found that the moral sense and the powers of volition were increased in hypnosis and that the patients developed even abnormal refinement. Despite this, it is wise to take precautions even against imaginary dangers. No suggestions should be given except those to which the patient's intelligent consent has been obtained in the normal state. At the same time the patient should be made to understand that the phenomena are due to the action of his own mind upon his own body, and that the suggestions of the operator can be rejected or accepted at will. The fulfillment of a hypnotic suggestion demonstrates an increased, not diminished, power of volition. The patient who is unable in the normal condition to resist a morbid impulse may gain this power by hypnotic suggestion. Thus the suggestion does not suspend the volition of the subject, but removes the obstacle which prevents the wish being carried into action. Further, the operator should teach the subject to exercise the powers of the hypnotic state on his own account and to dispense with outside interference.

The hypnotic state is invariably a conscious one, although a small percentage of the subjects pass into a condition superficially resembling sleep. They believe they have been asleep because on the termination of the condition they are unable to remember what has taken place. The lost memory, however, can be restored by suggestion.

My hypnotic work has been almost entirely of a therapeutic character, but

hypnotic research, both physiological and psychological, has undoubtedly a wide field open to it. Experiments, however, should only be made on those in health, and never without express consent having been given in the waking state. Patients, above all others, should be regarded as sacred, and nothing should be suggested to them except what is necessary for the relief or cure of disease.

PHOTOGRAPHED A SPIRIT.

Strange Experience of an Artist at Sharon, Pa.

N. B. Coombs, a photographer of East State street, had a remarkable experience recently. He seems to have photographed a spirit.

He was called into the country to photograph the old homestead of one of the best known families in Western Pennsylvania. Mr. Coombs got the family in such positions as they desired and touched the button, and the action of light and chemicals did the rest. He returned to his studio and when he developed the negative in his darkened room he found not only the portraits of those who were present in the flesh, but a well defined shadow of one who was an invisible attendant.

The photographer, as was the contract, finished his work and submitted it to the family, who instantly recognized the spirit picture as being a correct representation of the aged grandfather, who had passed into the beyond more than 30 years ago. Prior to his death his usual place, when the weather was fine, was in his armchair on the porch, where the family sat when the negative was taken.

Back of his accustomed place is a window, the panes of which are still the same, barring, perhaps, a few accidents, and all are of the old 8x10 or 10x12 pattern. It is upon one of these window panes that the shadow picture of the venerable patriarch is printed in the picture, and when compared with an old daguerreotype, which is still in possession of the family, is a correct likeness even to the peculiar manner of tying his necktie. There is not the slightest doubt of it reflecting the old man's features, and that there was a possibility of the camera taking in its scope a portrait on or in the house, that is impossible, as but one picture of the dead man exists, and that is hidden away in a chest of drawers only to be brought out at intervals in loving remembrance of the departed.

That such things have happened before is claimed by many, but here it is a case that admits of no charge of trickery, trickery neither on the part of the family nor the photographer, for he saw neither the old gentleman nor a picture or likeness of the subject, of any kind whatever.

The artist afterward returned to the house and examined the window as carefully as possible, but all subsequent experiments failed to produce like results, or the faintest semblance of what had transpired before.

Mr. Coombs is not a Spiritualist. Cases somewhat similar to this have occurred where an impression was made on the plate without the photographer's knowledge, either through direct exposure or by the action of some unknown ray on a negative supposed to be hidden from the light. When the negatives were afterward used the faint impression came out.

This might explain Mr. Coombs' experiment except that it is firmly claimed that the portrait resembles the dead man as he appeared in life, which precludes any possibility of previous accidental exposure to another face.

The members of the family object to publicity in the matter.—T. M.

The World of Psychics and Liberal Thought.

Rabbi Levy of Philadelphia has begun a series of sermons on "Dare the Clergy Tell the Truth?" How perfectly shocking!

In the superior court at Seattle, Wash., the Rev. W. T. Ford, Methodist, has been found guilty of the crime of seducing a 15-year-old girl who was a member of his family.

Goodman—"You are a very no-Oh, yes, fellow, Tommy. Now, tell me, deep, underlying principle read pretty to forgive those wick-already.

"I think it is a wasy than me." minister to undertake to bureau. He will always fail at that in competition with the newspapers. All those things are evanescent. A religious teacher should deal with great principles."

"If a man shows no sympathy for the poor he is not a Christian," said Rev. Dr. George M. Darley, pastor of First Avenue Presbyterian church of Denver, Col. "All who strike at the poor strike at the Almighty. And all who shut their hand when the poor are in need give unmistakable evidence that the love of God does not dwell in them."

"Many do not feel for the miseries of the poor. They contribute occasionally to help the needy, yet they are grieved because they are asked. There is no openhandedness and openheartedness about the help rendered. Everything they give seems to be squeezed through their fingers. I am as sure that no miserly soul will be permitted to enter heaven as I am that there is a God, for since it is impossible for the love of God to dwell in the heart of a stingy man, it is impossible for his soul to be saved."

Rev. Dr. Duncan of the Washington (D. C.) Presbyterian church preached on "Sociology and Intemperance." Among other things he said that badly cooked food deprives the body of real nourishment. The nerves are underfed and produce a nagging sensation which leads to the use of alcoholic liquors. A reformation in cooking will be a great temperance reformation. Good cooking leads to Godliness. * * *

"Diseases of various kinds lead to intemperance. Consumption, dyspepsia, rheumatism, gout and malaria so upset one and make life hard to live that intoxicants are sought as a remedy. The true temperance work for such persons is the best of physicians and medicines, nurses and hospitals. Heredity produces many drunkards. Defective bodies, nerves and brains are transmitted to children by parents. Acquired characteristics may even be inherited, so that a full formed appetite for intoxicants may even be in the child. No drunkard should be allowed to marry, and no woman must ever give her heart or hand to any man who tips. The children who come into this world must come with a clean bill of health."

"Social Science and the Churches" was Rev. Marion Shutter's theme at Minneapolis Sunday week. Among other things he said: "Talking about evictions, let us remember that we have evictions nearer home. In 1890 the number of evictions in Ireland were a little over 5,000; during the same time the evictions in New York city alone were 23,800. We boast that a generation ago we abolished slavery; but the slaves of necessity who are today driven by circumstances to sell

their self-respected manhood and wretchedhood we have multiplied beyond number of blacks set free from put God's image."

Itself is God's great Bible. for the ter can see, as we cannot on the the critics ge, how righteousness tends is going ove, when one loves his neigh-elf, the community is made A gang of the way of the transgres-"Holy Ghost how heaven is to be gain-Conn., exorcise which is righteous-old woman and joy; how hell consumes death. Warr. There is no paradise that their project e with that in the breast

The grandest worker for humanity; bill agains hell in any future world deputies fills the hells which rage and The true our cities."

Rev. Dr. Johnston of the Delaware Avenue Baptist church of St. Louis, Mo., preached on "Repentance." The thread of his discourse lead him to Nineveh, Jonah and the fish.

"Of course you all know the story of the little man who swallowed the fish," ventured the divine. A snicker was indulged in by the congregation.

Dr. Johnston seemed surprised, but remarked: "People always smile at fish stories, but I believe this one. It is in the Bible." This time several persons laughed right out in meeting.

Apparently the terrible suspicion seized upon the reverend divine that many of his flock had succumbed to the heretical tendencies of the age.

"Some of you here, perhaps," he continued, "have never seen the city of Washington. Yet you believe there is such a city. More perhaps have never been in Canton, O. Yet if some one told you there was a family consisting of father, mother and two daughters you would not refuse to believe it. So we are told in the Scriptures that Jonah was swallowed by the fish and we must believe it."

By this time hilarity was rapidly dispelling reverence in the congregation. Dr. Johnston passed on to another division of his discourse. He will learn from this that his congregation does not contain heretics.

TO THE UNAPPRECIATED.

Eliza Lamb Martin.

Fools, philosophers and preachers,
And a host of other teachers,
Have been trumping up prescriptions
For producing happiness;
Which warranted if shaken,
And regularly taken,
Shall result in perfect Heaven,
Perfect peace and nothing less.

This has satisfied the masses,
But there are among these masses,
Another sort of people,
And I stand here as their friend.
To be miserable they are yearning,
To misery they are turning,
And no method can escape them,
Which promises them that end.

Now, my pity-seeking whiners,
My persistent, sad repiners,
A good stiff resolution
Is the first thing that you need.
Start up a determination
That shall frighten all creation,
And vow you will have misery
Sufficient for your need.

Now don't mind what some are saying,
About balmy breezes playing,
Of the bounties of kind Providence,
Or nature's beauties rare;
Treat all such insinuations
As you would your poor relations,
And keep one eye fixed on misery
And you surely will get there.

Let your jealousy awaken,
Think you are the most forsaken,
Unappreciated mortal
That ever walked the earth.
Search for people in the mires,
For the villains, cheats and liars,
And your purpose will not fail you,
But yield you its full worth.
Shut your eyes to all that's fair,
Search for blackness everywhere,
Except within your own heart,
For that alone is white;
Hunt for evil and pursue it,
For the joy it gives to view it,
And I warrant you that misery
Shall walk with you day and night.

NEEDS BUT ONE TEST.

The following refreshing and honest skepticism or agnosticism will be read with pleasure, and proves that not all who are not with us are against us:
Editor Light of Truth:

I am a reader of your most excellent paper devoted to interest of spiritism. I have been reading it for a year, and although not a Spiritualist, I am made to wonder if these things be true. I wish they were true, then my faith would be upon a rock. For years I have been greatly puzzled with the mysteries of life, of death, and filled with doubt as to the future. The eminent men of science who have pronounced in favor of spirit return have sent a gleam of hope and I might add joy to my benighted soul. I have read a great deal of Swedenborg and I am fully impressed that he has written honestly, if not truthfully. In all this I think I see the unfolding of a new revelation to the benighted and longing souls who strain every power to catch some sound from the other shore. I have been impressed with the candor and straightforwardness of "The Light of Truth." In these days of ledgerdmain and dishonest trickery for purposes of gain it is refreshing to find now and then men who honestly labor to diffuse light and truth abroad in the land. The hardened heart hungers for the truth, especially if that truth brings gleams of hope for immortality.

There are those whom I love as I love my own soul who have crossed the river. Though months and years have passed, memory is ever fresh to bring them back often in my midnight drives I cry out in my grief and implore the great God of the universe to hear me and by some manifestation satisfy me as to whether in all the universe my darling child has an identity, lives, and is intelligent and knows that my soul is sorrying for the absent one. Spiritualism, though in the throes of a great struggle and fiercely attacked by men of great ability, has thrown a beacon light across my pathway, though I am made to tremble for its success. I have read some very able and intelligent arguments against the spirit communion theory, notably by Hudson in his two recent works on Psychic Law and Phenomena, and scientific demonstration of a future life; but I am still clinging to the hope that the spiritual theory of actual communion is true and when I think of Wallace and a great number of scientific men who made this matter the subject of special investigation for years in order to arrive at the truth my heart is filled with hope and gladness and I long to see the day when the truths of spirit communication will be unquestioned and the faces of men filled with hope and joy in expectation of immortality. We are certainly in the full dawn of a new era and the starving world throws wide open the portals of the soul and receives every ray of light with unalloyed happiness. Let all the searchers for light and truth be honest and candid and soon the problem of the ages, "If a man dies shall he live again?" will be solved and darkness, superstition and doubt driven forever away from the human soul. All hail glorious dawning! Welcome thrice welcome wondrous light! W. L. WHITTED.
(Bloomington, Ind.)

OBSESSION.—A chapter is devoted to this in "Psychic World" and explains it scientifically. It is worth a quarter to know this alone, and teaches you how to prevent it or to break it. The book has seventeen chapters of such interesting essays. It is also illustrated. Only 25 cents.



DR. W. OAKLEY COFFEE,

—THE—
OCCULIST AND AURIST.

At Joliet, Ill.,

Who is creating such a sensation with his new cure for

DEAFNESS AND NOISES

In the ears, wishes to state that if persons are two days late in receiving answers to their letters, not to be impatient, that he examines and prescribes for every case personally, and as he is treating a hundred people a day, it is hard to keep up each day. He guarantees his prescription to relieve every case of Head Noises and Deafness. One among the remarkable cures made by him last week, was that of W. H. Hamilton, of Joliet, who had been deaf in one ear for 5 years, and in the other for 2 years. He had constant noises in the ears and catarrh. In two weeks treatment by Dr. Coffee's new remedies his hearing is perfectly restored and the noises are gone. There is not a day that such cures as this are not made, and they can be cured at home as well as at his office. He sends these prescriptions to anyone. They can be filled at any first-class drug store. Write him inclosing stamp for particulars. Address Dr. W. O. Coffee, Joliet, Ill.

IMPORTANT!

Dr. C. E. WATKINS

— THE —
FAMOUS CHRONIST
Of Ayer, Mass.

QUICK
CURES!

SMALL
DOSES!

Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any-one connected with us that is allowed to speak ill of anyone or even to express an opinion. We know some doctors do so, but we do not.

SPECIFIC
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DRUGS!

A Book on "Chronic Disease"
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C. E. WATKINS, M.D.
AYER, MASS.

A : GOOD : OFFER

To anyone that is sick and will send their name (and stamps for reply) to DR. J. R. GRAIG, Sacramento, Cal. He will diagnose the most difficult and complicated cases without asking any questions, and will make no charges for treatment until you are helped, and then only what you are able to pay.

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(OF SAN FRANCISCO, CALIF.)

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Palmistry

Edited by Cheiro, Jr. Address all communications under this head to Palmistry Department, Light of Truth Publishing Co., Columbus, O.

This week I present a number of questions and answers that I am sure will be profitable to the readers of this department. Please read carefully the notice at the beginning of this article, and in asking your questions come to the point and ask plainly what you want to know. Always be sure to send good impressions, which I told you how to take in issue of July 17th. This will insure good answers. I hope all who have felt themselves benefited by this department will try and get some new subscribers for Light of Truth, which is furnishing it to you free of cost. It is only fair to reciprocate to them for any good you may have had. The first hands I take up this week are those of M. C. L., Indianapolis. I take up the portions of your letter that ask questions, for answer. In the cast you sent me, there are many travels promised both by land (as shown by the lines running up from the rascettes), and also by water (as shown by the lines running horizontally across the Mount of Moon). You will find one particularly long line about the center of the mount, which will indicate a long journey by water. I use these travel lines only when they are very well formed and leave no doubt of the indications. You will also find travels shown on the life line. In your case I see no indication of that kind on the life line. Before saying that you will have a journey to Europe, it would be necessary to find a confirmation in some other part of the hand. Your reading would rather be, that the number of lines on Mount of Moon show a restless disposition and desire for travel, but that the indications in the rest of your hand would show that these desires are not gratified by long journeys.

The point at which the liver and life line join is often the time of death. It, however, takes strong confirmatory signs to pass judgment on this grave question. For myself, I never do so without a full examination of both hands. In your hand sent, the indication is clearly that it will occur at 60, but this I would not give you as positive, without examining the other hand. The man you write of, who has the marriage line forming an island and a chained hear line, would not likely have much affection to expend on a second wife. The Denver palmist was correct when he said your lungs were weak, but your throat is also delicate. If he said you were in danger of consumption he probably judged that from your nails, which in the cast can not, of course, be seen. I do not think, however, that you are in any danger of consumption.

L. A. W., Gloversville, N. Y.—I am extremely sorry not to use the pencil drawings you send me, as you have evidently used great care in making them, and I hate to have your trouble for nothing. It is out of the question for me to work from pencil sketches, and I have written that fact many times in this department. In this issue in the answer to J. F. S. he sent me a pencil sketch, which I refused, and it gave me no impression of him at all. He then sent impressions which told the story which I have outlined above under his initials. This was simply impossible from his pencil sketch. If L. A. W. will send me impressions I will be glad to answer any questions she may ask.

Mrs. C. M. B.—You are certainly able to get some peculiar hands, as the pair sent in yours of Sept. 20 are those of a person with marked characteristics. You say in the letter that they are yours. That you have talent for psychological studies is plain. You have the Croix Mistique and the Ring of Solomon both, but no appearance of a line of intuition. You have, however, a long, narrow hand, which goes with a nature keen in its perceptions and intuitions, which will in a measure replace the lack of the line of intuition. Thus it is plain that you have a keen mind. Your head is, however, not as stable as it should be, and at one time in your life you had a most serious delicacy and illness of the head which lasted for several years, from about 25 to 27 or 28, and during which time you were in need of great care. Your head has grown stronger as you have grown older, and indeed it may be said that you have outgrown its greatest delicacy. You have always been very lacking in confidence in yourself and too much tied down to what others thought. You will take too much advice from others and are not willing to rely on your own judgment as much as is good for you. This has partly come about owing to your delicacy of health, for you have never been strong in your life. Even from early childhood you have been frail, and in your earlier years life was a continual struggle. It was not until 20 or 22 that you began to get along at all, consequently you did not do much thinking for yourself. Plainly and distinctly, it is shown that for a time your head was woefully weak, and in reality this head has had a second birth, and from a point where it came nearly to an end, it took a fresh start and went ahead stronger than it had ever been before. There has been a strong influence following you which came into your life at 12 or 14 years of age. This influence has protected you many times and was constantly with you during the very severe illness which you had at 25 or 26, and after this illness was closely beside you for several years. As your head has grown stronger you have pulled away from it, and for many years it fades out of your life as a potent factor. This is doubtless owing to the fact that as you have grown stronger in health you have felt that you did not need it, and have been more willing to "paddle your own canoe." In fact, I think you have grown to think that you are stronger than the influence which has stood by you through so many trying places. There is coming a time, however, when you will be very glad to lean on it for sustenance, and when this time comes you will find it close beside you ready to support you. I wish I could follow your life thoroughly, and further, but I can give it no more space here, so I will have to pass on to the second hand you send, which you say belongs to a student of the university. This hand shows a line beginning on the head line between the fingers of Jupiter and Saturn and running across the hand, ending close up under and between the fingers of Mercury and Apollo. You state that you have read this line as meaning success in scientific labor. This line shows that the subject has great aptitude for scientific studies, and this fact is emphasized by the fact

that he has a well developed Mercury, and a large finger curvy, which particularly scientific people. He has ther strength in this direct phe-straight line of head, deer i con-clear, which will make h fer to most practical person. So all the qualities necessa petriere him a success scientific andition, must look to other plac the hys-whether he will make t actically himself. First, in this y recog-will examine the line thy but good and strong, deep at diff-and it runs up the ha obstacles and stops on t. Nancy we have taken to mean a con-scientific studies. This will alo-that he will have the chance and favor of success from his t is aptitudes. We next find lines l the life line and running upwa photograph the which will show that his progress in life will be constantly upward. These same lines always show that the success in life will come from the merit of the individual, and as the result of his own labors, so this point is in his favor. The weak spot and the thing that may spoil it all is his weak thumb, which may not give him sufficient will power to produce the best results from his talents. If he was lacking in the next point we shall examine he would have the chances about even as to the outcome of the whole matter, but when we look at the mount of Jupiter and find the life line running up onto it, and the Mount of Jupiter well filled, we know that his ambition will be a constant spur to his will, and we may feel sure that he will have success in scientific studies. I have thus made a long answer to your question in order to show you how I reason out a combination, and before I venture a prediction. It is not safe to predict success from one indication that means a mere aptitude in a certain direction. All people who have talents do not make successes through them, and it is the work of a conscientious Palmist not only to find the talents, but also to discover if the subject will make anything of them. I always try to discover all that there is for or against, and strike a balance. You say the young man is studying electric engineering. I tell him if he perseveres he has success before him.

C. A. S., Austin, Ills.—Your answers have been delayed, but are reached at last. The impression marked B is that of a man who has a strong character and can never be classed among the "wishy-washy" inhabitants of the globe. He has had a varied experience and has seen much of life, but he has taken things as they came, and has not been one of the worrying kind. There are two reasons why this has been possible with him: first, that he has been successful in business matters; and, second, he has had good health. So with these two important things in his favor he could afford to look on life rather placidly. I do not mean to say that there have been no trials in this life, as at about 30 he had some complications in his financial matters, but these he straightened out. He is a very ambitious man, and worldly success is a matter of great pride with him. He is aggressive and can make himself heard in all matters in which he is interested. In dress he is neat and loves order in all things. The head is tied down a good deal to what others say, and is a little lacking in self-confidence. It has two sides: one leans to the imaginative in the view it will take, and one is largely ruled by sentiment. The affections run smoothly during the early part of life, but later the heart gets much mixed up and a good many complications make their appearance. These bring on sorrows and disappointments. The state of the

Continued on 16th Page.

hypnotic research, both physiological and psychological, has undoubtedly a wide field open to it. Experiments, however, should only be made on those in health, and never without express consent having been given in the waking state. Patients, above all others, should be regarded as sacred, and nothing should be suggested to them except what is necessary for the relief or cure of disease.

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N. B. Coombs, a photographer at East State street, had a remarkable experience recently. He seems to have photographed a spirit.

He was called into a photograph the

DR. J. M. PEEBLES.

Wonderful Psychic Powers.

Drs. Peebles & Burroughs. Dear Doctors:—My boy has improved wonderfully under your treatment, he looks well already. The psychic treatment affects him wonderfully. I wish every sick person could take it. I believe they would soon all be well. I wish there were more physicians doing the good you are. I hope you will both be spared many years. Yours very truly, Mrs. Orrill Ketchum, Oct. 25, 1897. Rantoul, Ills.

Drs. Peebles & Burroughs. Gentlemen:—I want to tell you that I am much improved. There was a remarkable and you might say miraculous improvement the day after the first psychic treatment. Most respectfully Nov. 1, 1897. Theo. Kundiager, Freeport, Ills.

Drs. Peebles & Burroughs

Positively

Cure Chronic Diseases.

HERE IS PROOF

Drs. Peebles & Burroughs. My Dear Doctors:—I received your letter last evening and I hasten to say that your medicine and treatment was very thorough, it has entirely cured me. Words will not express the joy I feel to be relieved of the pains that I endured. I have no trouble with my lungs now, they are all right. I hope I may see you some time and thank you for the kindness you have shown me. Very respectfully, Mrs. H. Perry, Oct. 29, 1897. 519 Ruth ave., Los Angeles, Cal.

Drs. Peebles & Burroughs. Dear Sirs:—It seems to me as if my whole system is undergoing a gradual change. Since taking your treatment, there has been a steady improvement. Yours truly, L. Stamm, Oct. 24, 1897. Cedarville, Wash.



DR. J. A. BURROUGHS.

SKILL IN DIAGNOSING.

To correctly Diagnose chronic and complicated diseases requires a Physician to have great medical Knowledge and skill along with the best of Psychic Powers. Drs. Peebles & Burroughs possess these qualifications. They

CORRECTLY DIAGNOSE

All cases of chronic difficulties referred to them free of charge. Here is the evidence:

Drs. Peebles & Burroughs. Dear Sirs:—Yours of late date containing diagnosis of my case is received and diagnosis is entirely correct. Please accept my thanks for same. Your well wisher, Mrs. O. L. Griggs, Oct. 28, 1897. Ballard, Mo.

Drs. Peebles & Burroughs. Dear Sirs:—Your letter received and contents noted. Allow me to thank you for diagnosis of my case which is very correct. You spoke of inherited taint or poison in the blood of a scrofulous nature. This is very true in my case. Your well wisher, Matilda E. Lyman, Oct. 31, 1897. Downing, Wis.

ARE YOU A SUFFERER?

IF YOU ARE SEND AT ONCE

your name, age, sex and one leading symptom and have your case correctly

DIAGNOSED FREE.

Medical Literature is sent out with each FREE DIAGNOSIS, and is very valuable to the afflicted. Write for a diagnosis to-day. Address.

Drs. Peebles & Burroughs

(Box 177.) INDIANAPOLIS, IND.

The World of Psychics and Liberal Thought.

Rabbi Levy of Philadelphia has begun a series of sermons on "Dare the Clergy Tell the Truth?" How perfectly shocking!

In the superior court at Seattle, Wash., the Rev. W. T. Ford, Methodist, has been found guilty of the crime of seducing a 15-year-old girl who was a member of his family.

Rev. Goodman—"You are a very noble little fellow, Tommy. Now, tell me what deep, underlying principle prompted you to forgive those wicked boys who called you ugly names?" Tommy—"They was bigger than me."—Brooklyn Life.

Medical reports show that psychotherapeutics is steadily growing in popular favor and the time is near at hand when all functional diseases and ailments, all obstetrical practice, etc., will be treated successfully by hypnotic suggestion. Bad habits, such as liquor, morphine and the like, readily succumb to suggestion. There is no better sign of the new time than the avidity with which the medical profession is grasping the curative agency of hypnotism.

MacMannie's statue of the Bacchante occupies a prominent position in the main corridor of the New York Metropolitan Museum of Art. Boston snobbishness would not tolerate the statue, but New York, it is said, receives her with marked indifference.

Marie Corelli is the adopted child of Charles Mackay, the song writer, and the adopted sister of Eric Mackay, who wrote "The Love Letters of a Violinist."

In a paper on "Are women hurting the chances of men in business?" Carroll D. Wright concludes that in all probability those lines in which woman can excel man she will in time receive equal compensation with him and will hold the industrial field to that extent, but in those lines in which she is only equal she will have to compete with him, and then her physical strength, her equipment for work, and many other reasons will lead to lesser compensation. In those lines in which she is inferior from any cause whatever she will have to abandon industrial employment. The facts relative to woman's compensation show that there is progress in her favor, although the statistics bring out a very great economic injustice in this respect.

We learn from a sermon by Rev. Mr. Hamlin of the Church of the Covenant, Philadelphia, that Christ "took men for disciples that believed in ghosts, because He could get no men that did not so believe."

The Central New York Spiritualists have purchased 100 acres of land on Verona Beach, Oneida lake, for the purpose of establishing a camp ground at that point.

The "telepathy party" is the very latest.

It is being charged that Mrs. Mary Baker Eddy secured her alleged discoveries in alleged Christian science from Phineas Quinby of Portland, Me., an account of whose life and philosophy has recently been published and from which it is pointed out that Mrs. Baker was in 1862 a student of the theories he taught and which she afterward set forth under the name of Christian science.

There is some criticism being offered because the N. S. A. failed to put God into the organic law of that association. The convention declared for the term "indwelling energy," and the critics are afraid the association is going over to the pantheistic camp.

A gang of religious fanatics called "Holy Ghosters," living at Lyme, Conn., exorcised the "devil" from an old woman by kicking her nearly to death. Warrants have been issued for their prosecution.

The grand jury has returned a true bill against Sheriff Martin and his deputies for the Lattimer shooting. The true bills included 19 for murder, one for each man killed and one for the victims collectively. Thirty-six true bills were found in the same way for felonious wounding against the same defendant.

The American branch of the Society for Psychical Research has begun an investigation of the case of Miss Mary Reilly, the Sioux City, Ia., psychic, accounts of whose marvelous powers have appeared in these columns. A full description of the manifestations is asked for by the society and an account of the same will be forwarded to Boston, so it is stated. Briefly the facts in the case are as follows:

While writing to a friend something over a year ago, Miss Reilly suddenly felt her hand seized by some unknown force, which proceeded to use her pen as the medium of expression for ideas not in her mind. The style of chirography was totally unlike her own. At first the young woman was greatly alarmed. Friends finally induced her to repeat the experiment. Communications of an extraordinary character were readily obtained from several spirits, most of whom professed to be denizens of the other world. The literary merit of some of these productions was remarkable. Miss Reilly, although intelligent and well educated, had never manifested the slightest talent in composition and it was deemed impossible that she should have been the originator of the writings. Her high character was further proof that no fraud was being attempted. Neither was she ever distinguished as a dabbler in the occult and the sudden development of her new power was astonishing and not altogether welcome to her.

It is worthy of remark that Miss Reilly never attempted to turn her accomplishment to financial account. Her performances were given only among friends. Even then, so much was she annoyed by the notoriety with which she found herself invested that she repeatedly threatened to discontinue them altogether. Some time ago accounts of the manifestations began to leak out.

Professor Damon has been giving some astonishing exhibitions of his healing powers in New York City.

The Indians of the Pawnee reservation have gathered to the number of several hundreds to go through the fascinating evolutions of the ghost-dance.

"Spiritualist Arrested" is the headline preceding a notice of the arrest of a rogue, who has been recently casting a friendly glance at Spiritualism. But even supposing him to be a Spiritualist, why this headline? Is it because it is such a rarity to see a Spiritualist arrested, or is it intended as an insult? Way not "Christian Arrested," as a headline for all other arrests, considering that the rogues and criminals outside of Spiritualists are Christians, say about one thousand of the latter to one of the former?

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"CHARLATANRY" WHICH IS NOT ALL "SPIRITUAL"

A copy of the English Lutheran has been casually placed in my hands, containing an article copied from the Metropolitan Magazine written by Cassius M. Richmond, M. D., on "Spiritual charlatanry." This writer takes the position that Spiritualism is all fraud, and what he calls hocus-pocus. That there is fraud practiced in the name of Spiritualism no well informed Spiritualist will deny. That it is all fraud no well-informed anti-Spiritualist will affirm.

Dr. W. F. Barrett, professor of experimental physics, in the Royal college, Dublin, says: "It is well known to those who have made the phenomena of Spiritualism the subject of prolonged and careful inquiry, in the spirit of exact and unimpassioned research, that beneath a repellent mass of imposture and delusion there remain certain indubitable and startling facts which science can neither explain nor deny."

The above is a correct statement of the case, and a statement which nearly every one who has honestly investigated the case is compelled to make.

I presume that Dr. Richmond knows that everything good is counterfeited—copper coin is so cheap that there are few counterfeits on it. The world has been cursed with false prophets, false Christs, and false apostles. If Spiritualism and mediumship are worthy of counterfeiting, there certainly will be false Spiritualists and false mediums. If the Christianity of the day were better than it is there would likely be as many counterfeits on it as there are on Spiritualism and mediumship. It may be well to here remember another thing, that is that nothing which does not exist is ever counterfeited.

The first statement worthy of attention in the doctor's article reads as follows:

"During the seances given by them (the Fox sisters) the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice through a horn that apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands; luminous hands floated in the air and as mysteriously disappeared, and even the most cynical were impressed by the fact that a slate, carefully examined and found to be without a pencil mark, would, under proper conditions, be covered with writing without any visible agency."

This statement will astonish many old Spiritualists, who, in former times had sittings with the Fox girls. I have attended their seances many times, but never learned, until I read the above, of these strange phenomena occurring in their presence. There is nothing like going away from home to get the news. The doctor will hunt a long time before he will find a Spiritualist who ever sat with the Fox sisters, and, in their presence witnessed "the dead materialize before their eyes." Who ever heard in their seances the "hollow voice through a horn, that apparently dropped from the sky," or saw the "luminous hands floating in the air," or "got the slate writing without a pencil."

I apprehend that it was only by proxy that the doctor ever attended one of the Fox sisters' seances. I also fear that his proxy drew on his imagination for the most of his facts. The fact is, nothing of the kind ever happened in their presence. Lying spirits, doctor, lying spirits.

Other points of the doctor's story are as apocryphal as the above. For instance, in his next sentence he says:

"The Fox sisters reaped a fortune, and for a time the country was invaded by a horde of mediums, each one holding out as his or her special attraction a new style of alleged spiritual manifestation or trick."

I wonder where the Fox sisters put their "fortune?" I remember that during the last several years of their stay upon earth they were subjects of charity, and that when they passed away they were buried at the expense of their friends—private citizens—Spiritualists who knew them all their lives. This is only another case of the Dr's drawing upon his imagination for his facts. What a fertile imagination.

Next the doctor says: "I emphasize the word 'trick,' for, after twenty-five years of careful investigation, I am ready to declare that every so-called mediumistic manifestation is a trick of some kind—legerdemain—more or less skillfully carried out."

He knows "every so-called mediumistic manifestation is a trick. Has this wise doctor seen every "so-called mediumistic manifestation?" "Whence hath this man this wisdom?" If he has not seen all of Spiritualism is he not playing rather a dogmatic role? Doctor, why not be a little more modest and confine your declarations to what you have seen? In such a case your words would have more weight. As it is your guns are more dangerous at the breech than at the muzzle.

The Dr. next tells of the Fox sisters' "confession," but he does not tell it all. He does not tell that the sisters were away from home and friends; that they were sick, and subjects of charity; that they were by these same doctors, with probably Dr. Richmond among them, dosed with opium until it was absolutely impossible for them to know what they were doing. He does not tell that they were paid enough for this confession to bring them to America in good shape and support them until some time after they arrived. Nor does he tell that when these sisters got among their friends they exposed the nefarious schemes of these plotters against Spiritualism and their honor, and fully took back their confession, weeping and protesting that under the most distressing circumstances it was wrong from them.

I wish I had their later confession with me at this writing. It might open the eyes of the good Dr., and some of his readers. If the Dr. had read even the report of his friends, the Seybert commissioners, on the Fox girls, and their manifestations, it would have saved him the humiliation of having made some false statements.

The Dr. next says: "Mediums always insist on working in a dark room; their mysterious operations dread the garish light of day. One of their favorite manifestations is the appearance of a spirit horn through which

the departed communicate in deep, sepulchral tones, with the living."

This statement may deceive a few amateur anti-Spiritualists, but every Spiritualist in the world knows it to be false. Indeed, I doubt whether the Fox sisters ever held dark seances. Supposing they did, does not nature hold dark seances? I remember that, once upon a time, when getting my photograph taken, the artist said to me he would have to sit me again, as the plate was spoiled by a ray of light.

Is it necessary to inform the Dr. that fully three-fourths of the Biblical manifestations, called miracles, were performed in the dark? I will, in the briefest possible manner, refer to a few of them.

It was in the dark that the ten commandments were given. Ex. 20:18-20. Nicodemus' seance with Jesus was in the night. John 3:2. Abraham's seance with Yahweh was in the night. Gen. 26:24. Jacob's wrestling seance was in the night. Gen. 32:24-26. God and Jacob held another seance in the night. Gen. 46:2. The manna—the bread from heaven—fell in the night. That immense flock of quails was sent at night. Ex. 16:13. Balaam's seances with Yaweh were in the night. Num. 22:20. It was in the night when the miracles were wrought on Gideon's fleece. Judges 6:36-40. Yahweh and Solomon held a night seance. II Chron. 1:17. The angel of the Lord killed a whole army of Assyrian soldiers in the night. II Kings 20:55. The waters of the Red sea were parted at night. Psa. 78:13-14. David was developed as a medium at night. Dan. 2:19. Jesus walked on the water at night. Matt. 14:25. Jesus prayed all night. Luke 6:12. Peter was delivered from prison in the

night. Acts 12:6. So were Paul and Silas. Acts 16:25. Paul held seances with the angels at night. Acts 23:11, 27:23. God dwells in the midst of thick darkness. I Kings 8:12.

The greater portion of the Dr's article not here quoted is devoted to a laudation of himself for the wonders he has done in exposing Spiritualism. "On what meat doth this our Caesar feed,

That he hath grown so great?"

He tells about tin horns which mediums secrete in their clothing and other things of which no Spiritualist ever heard. In fact, every Spiritualist knows the statements to be untrue. Is it unpardonable ignorance, or a desire to bear false witness against his neighbor? The reader may decide that point.

Now that the epidemic of exposing Spiritualism has broken out afresh, we may expect it to run its full nine days; but Spiritualism will come out of it with as little harm as happened to Shadrach, Meshak and Abednego when they passed through the fiery furnace.

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Question.—Are not dogs or other animals sometimes controlled by spirit power—for instance, when a dog howls at music or other strange noises has he not an undefinable feeling he can not express?—R. R. P.

Answer.—This question allows of two replies which have no connection with each other. That animals are controlled is not impossible, but by spirits of their own kind. That animal spirits follow their old masters has been frequently proven through tests. But that either has anything to do with a dog's howling is questionable, unless a dog is clairvoyant and sees spirits, and manifests melancholy in consequence. We know, however, that certain discordant musical sounds have that effect on a dog, or something akin to it, to judge by the mournful bay that accompanies the mixed sounds of an accordion or autoharp coming in close proximity with its nervous system or its solar plexus—apparently the latter, if rightly observed. Every lover of music knows of the good or bad effect sounds have on the stomach nerves; also of the cheering or sad effect certain kinds of music has on the emotions. In the dog the sensual and emotional seems to be united, and the two effects combine, causing the disposition to howl. What good effect music has is probably not known, as a dog remains passive under its strain. But if it has a bad or melancholy effect, it must also have the opposite under proper conditions, every sensation or emotion having antithetical tendencies or poles operating against each other. Thus the belief in temptation. If we have a good quality, it surely has its opposite pole, and vice versa. From the latter comes the belief that evil is undeveloped good. Every life principle is positive and negative, and these are created or started by us through our good or bad acts. If begun by a wrong act, the negative will have sway till we overcome it by helping or inviting its opposite pole to gain the control. This is done by adding to its potency through good acts, or something antithetical to that which founded it. The reverse also is possible, and many a good force has succumbed to its negative tempter. Man is a bundle of forces, and when he succeeds in causing them all to act for a positive effect he becomes a spirit, so-called. Now a dog has like forces that make up his individuality. Thus there are good and worthless curs, the latter being a bundle of "undeveloped good," just as some men are. But all life is similarly constructed, only that man has the lead. The dog, perhaps, comes next in sensitiveness, as shown by the effect aforementioned, most likely to him an "undefinable feeling," but expressed by the howl—the feeling being the cause, the noise he makes the effect. Men would probably howl too if the right kind of noises were to strike their nerves in a certain key or mixture of sounds. The nerves are our harp strings, and nature plays on these to bring forth effects needed to make us immortal—these effects being consciousness or reason and love.

Question.—Please explain this: "For God so loved the world that he gave his only begotten son, that whosoever

believed in him should not perish, but have everlasting life."—John 3, 16.

Answer.—We don't know that it means much of anything. If God had but one son it is strange that he should have put him on such a corrupt old planet as this was. He might have given his only son a better fate by sending him to a better place, and saving a people who were better prepared for salvation than were those on earth; or to a people who would have showed more gratitude for their salvation—God being omniscient. Further, God must have forgotten himself to be partial or forgotten that he was omnipresent, and thus centered all his affection on one planet or one people, and not the most spiritual-minded at that to judge by history. And furthermore, God should have sent his son at a time when people were more enlightened, or at least send him again—being almighty or omnipotent. He would benefit a greater number of people now than he did then, as there is more skepticism in the world, and better facilities for reaching the many instead of the few. But perhaps God knows that he would not be accepted by those who believe in him; and thus does not send him; or he may have sent him a number of times since, and wasn't recognized; or he may be here now—perhaps in the body of a man as he was before, and only known to a chosen few. Jesus himself said he would come again, but in spirit. Now, how are we to know he is here in spirit without a medium? So if he does return it will be to the Spiritualists, for they, like the Jews of old, are the only people who would recognize a spirit—being the only people who have spiritual gifts. Seeing is believing. Thus if everlasting life depends on a belief in Jesus, the chances are in our favor, for through our medial channels we have opportunities that no other religion has. In the meantime, however, we will attend to what we have and believe in that—beginning with self and studying outward; for as we know self we will know the universe and who is in it, thus adding to our faith, knowledge.

Question.—Have animals spirits, and is there an animal heaven?—C. W.

Answer.—Yes, animals have spirits, just as plants or trees have, and which is necessary to make a form and keep it alive. Spirit is the cause; the form shows what it was before incarnation. All life exists in spirit before it is individualized through matter; thus it will exist after individualization. Immortality implies pre-existence; for where there is no end there can have been no beginning. Material form has a beginning and end, but not spirit or spirit form. The latter is our destiny—our home—matter only a temporary abode. But all forms change with experience, knowledge, environment, intelligent force and will power—consciousness and love—and begin life in matter according to this state. Whether the lower creatures have the same opportunities that man has, must be experienced to be accepted. Eternity is before all to find out. Such information can not be given ex cathedra. Furthermore, it is of no benefit to know as long as man has experiences to undergo to understand his own immortality. Self-knowledge first; then the rest will not only be better understood, but for an absolute effect, either to accept or reject.

Question.—Are baptism and the holy communion necessary? What is and what is not good for the spirit?—H.

Answer.—Baptism and holy communion are ceremonials to remind the thoughtless or weak-minded of their religion, and keep the wavering or unstable ones in line. If it has the desired effect it is good for the spirit.

If not, it is bad, and repentance must be added. But those of high moral character need no kind of ceremony to make them true to their principles or their beliefs, whatever they may be; and any kind of moral teaching is good for the spirit. But the spirit, like the body, enjoys variety, and a little of everything that is not hurtful, can be indulged in—whether scientific, religious or philosophical. And as a change of diet is good for the body, so a change of studies is good for the spirit.



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PERSONALS.

—R. D. Mills of Delaware county paid our sanctum a visit last week.

—Adrian B. Omerod may send for a letter addressed to him at this office.

—Disappointed Inquirer—Study the influences coming with a spirit who manifests and judge him by that. See Psychometric Dictionary for explanation.

—Some of our good correspondents must think we do not read our exchanges to send us reports or articles which they have also sent elsewhere for publication, and not unfrequently too late for our immediate use. Please send us something original or nothing.

—We do not offer "Ghostland" as a premium, and never did. Those who claim it are mistaken, and will be entitled to a premium if they can produce any Light of Truth that has ever advertised such a book. Please read our premium offers carefully before ordering a subscription.

—Emma J. Huff, the corresponding secretary of the Southern Cassadaga camp, near Lake Helen, Fla., has returned from a northern trip, and is ready to answer all letters concerning the camp and coming session, commencing Feb. 6, 1898. Letters of inquiry should contain stamp.

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The N. S. A. in convention resolved to recommend the organization of young people's Spiritual associations. The Y. P. S. I. is ready for you and you need only to get 12 or more members and go to work. Address me for helps.

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PALMISTRY.

Continued from 12th Page.

heart at this time is such that he would resort to almost any end to gain the object of his desires. The marriage of the heart does not take place till along past middle life, though he has been much influenced in this direction three times previously.

I will take up next week the hand of C. A. S., which came with the above hand and is marked "Impression A."
 CHIERO, JR.

Berol's American Mystagogues used the stage of the Grand Opera House Boston, giving an illustrated religious lecture on Spiritualism and Theosophy, occultism and psychical phenomena. The mediums were Miss Norah Belmonte, Miss Agnes Hanford, M. Felix and Max Berol. The occasion was for the benefit of the First Spiritualists' society of Salem, Mass.

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Those who expect kind words always and never give any but angry ones, are selfish to the core, and lack the first principles of spirituality or self-knowledge. Misery is theirs.

As it takes a world of elements to make a diamond, so it requires a world of principles to make a soul—one being the individualization or concentration of matter, the other of spirit or mind.

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